

UNIVERSITY OF ST. MICHAEL'S COLLEGE



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ANNUAL OF MISSIONS

By

WALTER ELLIOTT, C.S.P.

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A Manual of Missions

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A MANUAL *of* MISSIONS

PART FIRST:

MISSIONS TO CATHOLICS

PART SECOND:

MISSIONS TO NON-CATHOLICS



BY

REV. WALTER ELLIOTT

Of the Paulist Fathers

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A MANUAL OF MISSIONS

PART FIRST

MISSIONS TO CATHOLICS

CHAPTER I

DESCRIPTION OF A MISSION TO CATHOLICS

WHAT is known as a mission to Catholics is a short season devoted to the renewal of the religious life among the people of the parish. It is a course of spiritual exercises, especially sermons and instructions, in which the principles of religion are invoked and placed in active control of men's conduct, and by means of which they are aroused to grief for sin, love of God, yearning for eternal happiness. The sermons and instructions are given twice or oftener each day during the early mornings and in the evenings. These exercises are given in the parish church, but not by parish clergy. The people see laboring among them members of a religious order, or diocesan priests specially devoted to missions. These are set apart by the interior touch of the Holy Spirit drawing them to this apostolic vocation, and they enjoy the approval of the Church's authority both general and diocesan: men carefully trained for this particular work. They are powerful

preachers; confessors as indefatigable as they are kindly; priests full of energetic zeal, moving in disciplined accord against vice. The call they address to the people is the peremptory one: "Do penance, for the kingdom of heaven is at hand" (Matt. iii. 2). Their words are given forth not from the usual place, the pulpit, but from a platform placed at the communion railing, with a high black cross rising above their heads. They wear no surplice or stole while preaching, their only insignia of office being a crucifix worn on their breast. The bishop extends to them greater powers than are usually given for reconciling sinners who have incurred the censures of the Church. The Holy See empowers them to extend to those who follow the exercises the most abundant spiritual favors within the Church's gift in the form of indulgences; and the pastor notifies the congregation several Sundays beforehand that he expects the whole Catholic people to attend the mission services and receive the sacraments.

These missions are eminent works of Catholic zeal. There is no vocation known to the active ministry with which they may not commune on equal terms. Human nature has never felt influences more deeply religious than those set at work by them in men's hearts and minds, recalling the effects of the preaching of the Apostles themselves. Remorse of conscience, loathing for sin, terror at the Divine wrath, confidence in Christ's mercy, sympathy for His sufferings, the ecstatic joy of recovering the Divine friendship, utter contempt for the maxims of the world, iron determination to love God to the end: these are the sentiments which by the preaching of missions are made to dominate the whole population of a parish in a degree simply marvelous.

Nor can it be objected that these dispositions are but fleeting. Allowing for exceptions, especially in large

cities, their permanency is an evidence of the solidity of the motives which inspired them, as well as of the supernatural graces which gave them life. Every missionary will bear out Father's Hecker's testimony, that he "never assisted at a mission without being profoundly edified by the tears of hardened sinners." Every parish priest, however much he may lament the backsliding of some, will testify to the incalculable benefit of missions in his parish; the quickening of faith, the revival of supernatural motives of life, drunkards reformed, lust cleansed away, embittered families reconciled, Sunday Masses thronged, the Sacraments frequented.

Meantime the missions have an unique advantage to the priests who conduct them. They are the best possible school for preaching. It is a maxim that the preacher is made by preaching and not otherwise. The incessant practice of the missionary platform, the mutual suggestions of the Fathers candidly and affectionately made, and the study of the effects of the discourses in the confessional, all this taken together is the assemblage of the best elements of training for delivering God's message of salvation. Even a few seasons of missions produce a convincing, direct, interesting, powerful preacher.

Two more things are noted; one is the possession of a full repertory of sermons and instructions, well prepared and *well tested*, on all the more important topics of religion which make both for repentance and perseverance; and the other is reasonable self-gratulation from the consciousness that one has worked laboriously and successfully at the prime vocation of the sacred priesthood, the saving of lost souls.

The missions also enable one to know the Catholic people; they are an unequalled school for studying human nature. In parish after parish all the men and women

and children make themselves known to the missionary, for they swarm about him with the most unaffected abandon, and individual normal condition, both good and bad, are not only revealed but discussed in the confessional with perfect candor and in a spirit absolutely religious.

Nor can one fail to note the use of Catholic missions as an evidence to the non-Catholic public of the supernatural power of Catholicity over men's lives. To practical people like Americans there is no written or oral evidence of the truth of religion so valid as the spectacle of its changing bad men into good ones in vast numbers, by arts of persuasion, the most sane and most evidently divine. People cannot always be relied on to accept arguments from history and Scripture, but they must consider, as they must demand, facts and conditions in the normal order; they must see theories at work. Now a mission is a microcosm of the Church as a moral force. It shows her possessed of a powerful grasp upon human nature; it establishes her supremacy over vice of every form and degree of virulence. A Catholic mission is a calm and strenuous and clean-sweeping influence for good. It is bold and unhesitating in its choice of the highest and purest motives for repentance of sin and the practice of virtue even unto heroism. A Catholic mission uniformly achieves so complete a victory over the deepest entrenched vices that observing non-Catholics are deeply edified; prejudice is rudely shaken; at least some conversions are made and the foundations of many more are laid.

The high character of the men who conduct these exercises, their fearlessness, intellectuality, devotedness, discipline and ready command of the people; the spectacle of an indiscriminate mass of humanity rushing to church to listen to them with mute attention, to pray, to confess

their sins—long before daybreak and in the hours of rest after labor, regardless of social differences or of moral ones—all this soon becomes the study of the better minds outside the Church. It is always a topic of conversation among non-Catholics, and it generally excites comments in the press.

All honor to this lovely vocation, in which the same men sow the divine seed and reap the eternal harvest of immortal souls; generously expend their vitality in preaching the word of God, administering Christ's Sacraments, and comforting penitent sinners with valid hopes of everlasting joy.

This is evidenced by the attendance of non-Catholics at the services, and especially in drawing them to the lectures if a mission to non-Catholics follows.

CHAPTER II

THE SERMONS, INSTRUCTIONS AND ANNOUNCEMENTS

A CATHOLIC mission consists of sermons and instructions continuously given night and morning, generally for a week. The principal object is to save sinners, and incidentally to advance the religious condition of all the people.

The sermons are preached at night. They treat of what are known as the great truths, or the eternal truths, namely, those which immediately concern man's eternal destiny: his most important relations to God. These sermons are preached with all the power the missionary possesses, following thorough preparation, both intellectual and spiritual, remote and immediate. They aim to be the perfection of sacred oratory, calculated to arouse the fear and love of God in the most intense degree. These evening discourses should last forty-five minutes at least, consisting therefore of 4,500 words.

The morning discourses are not sermons but instructions, following immediately both the earlier and later Masses. They are indeed strictly speaking *instructions*: familiar and plain; energetic and lively, and abundantly illustrated. They are half-catechetical in style, and of course are carefully prepared. The topics are the qualities of a good Confession, the Blessed Eucharist, the Commandments of God, etc. Taken altogether the instructions embrace the whole *practical* side of a good Christian life. The instructions are thirty minutes long, 3,000 words.

In the evenings the services open with a doctrinal in-

struction of twenty minutes on the articles of the Apostles Creed; sometimes the Question Box takes the place of this. Then the rosary is recited in common, the instructor leading. The sermon follows. Benediction of the Blessed Sacrament ends the evening exercises. Thus, twenty minutes' instruction on Question Box; rosary; sermon; benediction; all lasting not much more than an hour and a half.

Confessions may begin on Monday to accommodate daily communicants; and continue till the end of the mission. The mission opens and closes on Sunday. Frequently the children have a mission of their own, with suitable exercises. Concerning all this we shall give all needed information in detail further on.

As to the sermons, the number that can be given during a week's mission, including two on each Sunday, is ten. The following is a list of about all the topics from which these ten may be chosen:

The opening sermon, preached at the High Mass on the first Sunday, explaining the exercises and the graces of the mission. The Importance of Salvation, or the Value of the Soul, or the End of Man. Both of these are introductory. Then follow those calculated to arouse the fear of God: Mortal Sin, or the Delay of Repentance, or Final Impenitence. The Lessons of Death, or the Life and Death of the Sinful Man. The Particular Judgment. The General Judgment. Eternal Punishment. Intemperance. Blasphemy. Sacrilege. The Proximate Occasions of Sin, which affords opportunity to treat unchastity, which is seldom given a separate discourse, being amply cared for by occasional reference in all the other sermons and in the instructions.

These subjects are all designed to arouse a powerful sentiment of the fear of God; they are not ever continued

beyond Thursday, and indeed are wisely ended on Wednesday evening, giving place to the subjects calculated to inspire the love of God and confidence in His mercy, as well as to inculcate the spirit and point out the means of perseverance in a good life; as follows: God's Mercy for Sinners. The Passion and Death of Jesus Christ. Holy Communion. The Intercession of the Blessed Virgin. The Happiness of Heaven. The Death of the Just Man. The Necessity and Efficacy of Prayer. Hope and the Means of Perseverance. The Honors and Burdens of the Parental Office. The Privilege of Making Converts. The closing sermon of the mission is the Renewal of the Vows of Baptism, or Dedication to the Sacred Heart, or to the Blessed Virgin. If at all possible there should be a Requiem High Mass with an appropriate sermon for deceased members of the parish the morning after the mission is closed.

The following is a list of the topics for the morning instructions: The Sacrament of Penance, doctrinally treated. Examen of Conscience—When a General Confession is Necessary, or the Difference between a Good and a Bad Confession. How to Make One's Confession. Contrition. Purpose of Amendment. Satisfaction. The First Commandment of God. The Second Commandment. The Third Commandment. The Fifth Commandment. The Seventh Commandment. The Eighth Commandment. Also Holy Communion. And the Grace and Means of Perseverance.

In the public addresses there is an essential difference between the instructions and the sermons. The instruction in its matter, tone, delivery is to inform the ignorant and remind the forgetful; the exact motives necessary for making one's confession properly and for keeping God's Commandments and the details of all things necessary for a

good life. These are the matter of the morning discourses. The spirit is not impassioned though full of life, familiar, direct, sometimes so simple as to be catechetical, with many homely illustrations, yet abounding with passages of Scripture. There is little or no appeal to the emotions. The evening discourses are oratorical without being declamatory, least of all elocutionary. The deepest fear of God, the most ardent love of God—these supreme virtues are to be aroused. Impassioned appeals and apostrophies, invectives, threats of Divine vengeance, exhortations to heroic resolutions—these are features of great sermons. The sermons abound in figures of speech and other rhetorical adornments. Yet the tone is by no means hysterical. The preacher is fully under self-command; his sentences are short, his choice of terms and epithets is temperate, whilst his demeanor is distinctly that of paternal authority, eliciting awe and reverence and gratitude.

Such are the differences between the two kinds of public discourse. But yet in more essential respects they are quite identical. Firstly, all mission preaching emphasizes heavily the *interior dispositions*. Intense sorrow for sin and fervent love of Jesus Crucified—these are conspicuously urged everywhere and always as the one and exclusive aim. The Holy See grants the indulgences with that end in view. The Fathers' vocation is heaven's call to effectuate that interior condition which is the one essential requisite of valid repentance, perseverance, and salvation. All the devotions, too, and all the exercises whatsoever are only auxiliary or instrumental in instilling these inner dispositions.

Secondly, everything in the mission looks forward to a lifelong allegiance to God and Christ: perseverance in the practice of virtue, current and final perseverance, is

steadily kept in view. This is specified in constant references to the *future* use of the Sacraments, daily prayer, and active vigilance against daily occasions of sin, coupled with intensive conditions of fervor.

Thirdly, the worst kinds of sinners are kept in view in the sermons, the hardened, the obstinate, the habitual, the hopeless; in the instructions the most totally ignorant. Devout and well-instructed Catholics are to be treated, and occasionally directly addressed, as co-missionaries, laboring to bring in sinners, and are exhorted to be associates in the missionaries' prayers for their repentance.

Fourthly, one must bear in mind the skeptical tendencies of our times. Faith is to be taken for granted, but not absolutely. An appeal to the reasoning faculties is from time to time necessary, as well as clear explanations of all dogmas of religion; meantime never losing hold of supernatural motives.

The personal tone of the discourses is one of mingled authority and affectionateness. A domineering air is to be avoided as a pest. One may be enthused beyond all limits, if only it be with love for souls, or sympathy for Jesus Crucified. The Fathers should pray hard to God for a pitying, regretful and plaintive spirit in enforcing the rights of God against sinners, and for an unbounded joy in praising His mercy and promising it to the penitent.

Remember that (apart from secret workings of Divine grace) all success depends on good preaching—a superior kind of persuasiveness. There may be some lack of elegant composition (which, however, should never be the case with the sermons), but the whole effect must be exceptionally *powerful*. Needless to say this success must be due to supernatural conditions in the missionary's heart, wholly absorbing him in love of Jesus Crucified and zeal for souls. He should be a man who has assimilated the

motto of the Apostle of the Gentiles: "I judged not myself to know anything among you, save Jesus Christ and Him crucified" (1 Cor. ii. 2).

MISSION ANNOUNCEMENTS

GIVEN BEFORE THE EVENING SERMON OR THE MORNING
INSTRUCTION

At the early Masses on the opening Sunday:

(The parish notices should go before those of the Mission.)

It gives me great pleasure to announce to you that the Mission for this congregation will be opened at the High Mass to-day. The opening Sermon will then be preached. It will explain all about the mission, and we should be pleased to have you attend and hear that sermon.

In case the Mission is a divided one, the announcement to that effect should precede the regular notices, as follows:

As you may already know, the mission will be divided. The first week will be for the women of the congregation, all the services being for them exclusively both morning and night, beginning with the services tonight. The men's mission will open next Sunday night.

I will now announce the order of exercises to be observed during the mission. Every morning at half past five the morning instruction will be given. There will be a Mass before it and a Mass after it, so that every morning at five o'clock the mission Mass will be said. The church will be lighted and heated, the organ playing, the choir singing, and everything bright and cheerful for the five o'clock mission Mass. This will be followed by the instruction, which will be over before six o'clock. The people may be sure of being out of the church at six o'clock in time to get home, get breakfast, and so be in time for work. The instruction will be followed at six o'clock by another Mass. This is the regular morning service of the mission—the five o'clock Mass and instruction. All are expected to attend it who can possibly do so. But as there are some who may not be able to come to the early

Mass, on account of sickness, or distance, or some other such reason, for their accommodation there will be another Mass and instruction at — o'clock.

In case the later Mass is at a convenient hour for the school children, notice to that effect should here be given.

The evening service begins every evening at half past seven. First there is a short instruction on Christian Doctrine; then we recite the rosary together; after that the mission sermon is preached, and all concludes with Benediction of the Blessed Sacrament.

These are the regular daily services of the mission: The early morning Mass and instruction at five o'clock for all who can come; the later service at — o'clock for others who cannot come to the early one, and evening service at half past seven. The hours that I have announced we will keep punctually, and we expect, of course, that you will be punctual on your part. The church bell will be rung every morning at half past four, and at the usual intervals before the other services.

There are two Plenary Indulgences to be gained at the mission: one for attending the services and receiving the Sacraments; the other is given with the Papal Blessing when the mission is closed. A Partial Indulgence of one hundred days is granted for each of the services assisted at with a devout and contrite heart. The indulgences of the mission may be applied to the souls in Purgatory, or retained for your own benefit.

In case there is to be a children's mission, the notices about it should be given here.

At all early Masses the notices are followed by an exhortation to attend and make the mission. This should contain the main points of the opening sermon and should take up all the time possible.

The foregoing notices are to be given at all Sunday Masses the opening Sunday, and also repeated at the Sunday night service. On Monday morning at the end of the Instruction:

My brethren, I am glad to see you here this morning. Your attendance shows that we are to have a good mission. I wish to announce that the instruction to-morrow morning will be an important one; it answers the question, "What kind of a confession do the Fathers wish us to make? Is it necessary to tell all our sins over again?" *Monday night repeat this notice.*

Monday night or Tuesday morning announce the Blessing of Articles of Devotion, as follows:

I wish to give notice that on Wednesday morning there will be a blessing of articles of devotion, such as Crucifixes, Crosses, Medals, Rosaries, Religious Pictures, Statues, Prayer-Books, Religious Books, and other articles of devotion. These articles will receive the blessing on Wednesday morning, at the beginning of the morning instruction, both the early and the late. In order to obtain the blessing, it is only necessary to have them in the church, and the Father will give the blessing before he gives the instruction. *Announce where they are being sold.*

The blessing during the women's week should be every morning, beginning Wednesday; otherwise, Wednesday, Friday, Saturday, and Sunday (after closing). Investing in the Scapular may be after the closing exercises, and should be announced some evenings beforehand.

As Confessions usually begin on Wednesday, the first announcement of them should be Tuesday morning at latest, distinctly stating hours and places, and urging promptness in attendance.

Notice of the Close.

I wish to give notice that the mission will be closed (on Sunday). The closing services will consist of the renewal of baptismal vows by all the people. The font of baptism will be erected in the sanctuary, and decorated with flowers and candles, and the people will renew their vows of baptism. A sermon appropriate to this solemn occasion will be preached. The Papal Blessing will also be given, and with it one of the Plenary Indulgences of the mission. We would request you to send in contributions of candles and of flowers for the decoration of the font of baptism.

Collection Notice.

The collection taken up on — will be a special collection. Your contributions will enable the pastor to pay the expenses of the mission, and to make an offering to the missionary Fathers.

Speak of the Missionary Life and Vocation. These two notices generally begin Friday evening, if the mission closes on Sunday, and are to be repeated at all services. The following notice is added to secure attendance Saturday night:

On Saturday night the services will be the usual mission services, and the sermon will be an important one. The mission is short enough—too short, in fact. You do not wish to lose a single sermon or instruction. Therefore, although it may cost you some trouble, manage to attend Saturday night's mission services.

Friday night or Saturday morning announce the hours of services for the following Sunday:

Next Sunday there will be no early morning service, the Masses being as follows: — At the High Mass an important mission sermon will be preached; try to attend the High Mass and hear that sermon.

If there is to be a non-Catholic mission, this should be duly announced, at least as early as midweek of the Catholic mission.

These notices are the traditional ones of our Missionaries from the beginning. They are the best result of many years of experience and study of this very important part of a mission, and no noticeable change has ever been made in them, or even suggested. They should be learned by heart and adhered to, as nearly as possible, word for word, though of course they may be, and often ought to be, added to, at the Fathers' discretion.

The Superior of the mission will carefully arrange both the wording and the times of giving special notices, v.g., the distribution of the temperance cards, classes for confirmation, for the instruction of converts, society meetings.

The Superior should keep in constant touch with the Pastor about all announcements.

Before beginning the announcements it is well to say: "I wish to give notice," so as to gain a moment during which the people can fix their attention.

All notices are to be given by the Father who preaches the mission Sermon or gives the Instruction.

CHAPTER III

PRELIMINARIES TO A CATHOLIC MISSION

How often should a parish have a mission? Every three years is the advice of St. Alphonsus, even for country parishes. Certainly the interval should not be longer than five years. Many dioceses have a synodal rule fixing such an interval—implied if not expressly fixed.

Some pastors have a mission every year. This is open to the objection that it strips the mission of an important help, that of novelty, changing it from an extraordinary to an ordinary spiritual event. But in many industrial and city parishes the personnel of the people is so mobile and variable as to make it a different parish at short intervals.

Some religious orders have a rule to suggest a renewal of their mission inside of a year. This is an excellent custom if the parish has not had a mission for five years or more. A Redemptorist missionary has given to the press the following valuable suggestions:

“A renewal takes place not earlier than six months, nor later than a year after the mission. The routine of exercises is the same, but the sermons are different. The aim of the renewal is to make the people steadfast in God’s service through the motives of reward, gratitude, and love. The good are made better; the newly converted are strengthened; the relapsing sinner tenderly lifted up and encouraged to renew the good fight; incidentally the obstinate are given another opportunity to make their peace with God. For these ends, St. Alphonsus, holy founder, saintly bishop, learned doctor, prince of missionaries, deemed renewals of such importance that he earnestly recommended them to missionary superiors. Pastors are growing appreciative of their uses. A

noted prelate lately said that he had looked unfavorably at first upon them; but having assisted at the exercises, he candidly confessed: 'After all, St. Alphonsus knew a thing or two more than we do about human nature, and the great necessity of renewals.' "

As to the services at the renewal, always make sure of the three great topics of all Christian life, Salvation, Mortal Sin, and the Mercy of God. In addition, choose one or two others, after consultation with the pastor, with a view to mend any defects he has noticed in the staying qualities of the past mission. Fill in the rest of the list with subjects best calculated to inspirit souls for the struggles of perseverance. These should all (so we opine) be those which treat on Our Lord's Goodness, such as Heaven, the Death of the Just Man, the Passion, Holy Mass and Communion, the intercession of the Mother of God and the saints. A renewal thus arranged, and preached with spiritual fire, will surely be a most beneficial season of grace. But its tone should be the reverse of comminatory. The sermon on mortal sin might well be the only threatening note from first to last, with an occasional note of forcible warning against proximate occasions. Unless, indeed, you learn that the effects of the mission itself have been all too transitory; in that case your Mount Tabor should give forth resounding echoes of Mount Sinai—yet not too many nor very harsh.

In arranging for a mission deal directly with the pastor. If a lay person writes you about a mission, or any other religious exercise, do not answer at all; do not refer him to the pastor. Let your course be exactly the same with an assistant priest, unless he acts manifestly by request of the pastor.

Avoid arranging for missions with a bishop, except, of course, for his Cathedral. Tact is necessary; for pastors almost universally are our clients, and naturally they feel

sensitive in such cases. If a bishop forces the matter, it is because there is an interregnum in the parish concerned; or a condition quite equivalent. Nevertheless in poor dioceses, like those in the Southern States, it is customary for the bishop to engage a whole schedule for missions because no money is available for stipends, and the missions are given almost gratis; an admirable work of holy charity often done by missionaries.

In some dioceses special permission of the ordinary must be had for a mission. You need not be concerned about that, unless your suspicions are aroused.

Never trust to an oral understanding for engaging to give a mission; get your pastor down in writing. If he engages you during a personal interview, make a written memorandum on the spot and hand him a copy of it. Pastors are sometimes forgetful.

It is not always prudent to fix the exact date long beforehand. An exception is made in favor of obtaining engagements for our "dull time," namely, the interval between the Christmas holidays and the first of Lent when the Easter duty begins. This is the hardest period to fill with engagements.

One of your earliest topics with your pastor should be a proposal of a mission to non-Catholics following the Catholic one, or to be fixed for an early date. Also suggest the use of the Question Box at the evening services during the Catholic mission instead of doctrinal instructions.

The hours for meals are found by experience to be convenient at seven, twelve, and six o'clock, falling in with the usual hours of the public services and work in the confessional.

The lighting of the church is a matter of much importance. The preacher's face and form should be in a bright

light. Many pastors do not appreciate this because being in country places they seldom have services after dark. They may suggest lighting up the altar; and this makes matters worse, as the light is behind the preacher, dazzling the people's eyes and keeping his form and face in the shadow.

In winter time much attention must be given to the heating of the church at all the services, but especially the early morning ones, and in all seasons of the year ventilation should be carefully looked after.

If there is a church bell, provision for its use should of course be made.

Music for the mission services should include the singing of hymns during the early Mass. To secure this often enough requires a strenuous effort with the organist and choir. The missionary had better go into the choir gallery and interview them personally on the opening Sunday and leave with them a written schedule. A Sunday School choir serves well for the early services. As to the music of the evening exercises, caution the organist against ornate pieces. The music for the evening should be brief and plaintive, including but one short verse of the *Veni Creator* before the sermon, and a simple *O Salutaris* and *Tantum Ergo* at benediction.¹

Make an effort to have the mission noticed in the local papers. It is well to call on the editor in company with the pastor, offering an announcement for immediate publication, embodying the salient points as given in the

¹ The mission is an opportunity for introducing congregational singing for all non-liturgical services: printed hymn-cards distributed, the hymns being those already known to some of the people; no choir in the organ loft, the choir members scattered among the people; rehearsal before the rosary for two or three evenings; the missionary and pastor to take an active part. This method has proved effectual in many parishes.

printed invitation to the people. Offer to send him daily accounts of the exercises and sermons, long or short as he may wish—quite uncontroversial but yet distinctly religious. Tell him that you will publicly express your thanks at the closing exercises. If he asks you for your picture refer him to the pastor.

A house to house visitation of the parish is every way the best means of securing full and indeed perfect attendance. It gives the missionary an assured success. In industrial centers the visitation is very feasible requiring, however, a couple of days before the opening Sunday. The women are found in their homes, the men in their mills or shops, or at home in the evenings. In a newly formed parish the visitation is indispensable. It does not take up so much time as one would think: a few words of pleasant greeting, always informing them that you are visiting everybody, and eliciting a promise of attendance. Of course the visiting may be done by the parish clergy alone before the missionary arrives; anyway his participation is a great help.

It is customary with some missionaries on the opening Sunday to ask the people to send in the names and addresses of those who are neglecting to attend the services, in order to calling on them. This bare announcement brings hard cases to attend.

Often the church bell is tolled at 9.30 each evening, so that people may kneel down at home and recite five Our Fathers and Hail Marys for the conversion of sinners.

CHAPTER IV

PRELIMINARIES TO A CATHOLIC MISSION (CONCLUDED)

WHEN a number of missions have been arranged for but exact dates are not yet fixed, then sort them out a few months, or at least a good many weeks beforehand; and write to the pastors proposing definite dates. The relative places on your schedule will be according to your convenience of traveling. Writing to the pastors to obtain their written acceptance will soon fix the whole list. The dates should also leave proper intervals for the missionary's rest between missions. A couple of months before the opening Sunday write to the pastor what is called *The Letter in Advance*. The following will serve you as a scheme:

LETTER IN ADVANCE.

(Sent some six or eight weeks before the opening Sunday).

Rev. Dear Father:—

As the time approaches for the opening of our mission, it may be that you would like to hear from me.

I will arrive on the Friday, at the latest Saturday, preceding the opening Sunday, which, as you remember is ————, happy to assist you in all needful preparations.

Of course you will understand how to make the announcements of the mission at the Sunday Masses, beginning next Sunday. The details of the mission, times of service, etc., may be left till the opening Sunday, but of course, all Catholics are expected to attend and make the mission.

It would be well to insist on a full attendance on the opening Sunday, that our start may be a good one. Urge them especially to come to High Mass.

Many pastors print and distribute a little leaflet to all the people on the Sunday preceding the opening one. I enclose one, which,

with such alterations as you may deem necessary, may serve your purpose—in case you deem wise to use it.

Of course it is a great help to have notices in the local newspapers, embodying the matter in the leaflet, and such other information as will advertise the mission; this you can put into a memorandum and request publication. Careless Catholics will be thus notified, and non-Catholics will learn of the mission and that they are welcome.

It is customary to have public prayers offered for the success of the mission at all the Sunday and week-day Masses, such as Our Fathers and Hail Marys, or the Litany of the Blessed Virgin; these should be repeated for several weeks; and all the children, I venture to suggest, should be given some special daily prayers to say for the same purpose.

It is the invariable custom of the missionaries to have a cross set up, called the Mission Cross. It excites the people's devotion. You will find a memorandum to go by enclosed.

As to a platform, and any other matter, I shall arrive in good time to aid you and offer suggestions. A platform serves a good purpose.

I need hardly remind you about requesting faculties from the Right Rev. Bishop, including such reserved cases as he usually grants to missions.

I look forward to our (my) stay with you with much pleasure, and will be most happy to work among your people for God's honor always subject to your directions.

Of course our entertainment will be no burden to you, as we are glad to take "pot luck" with the pastor.

As to religious articles, books, etc., we shall be glad to make recommendations to the people according to your suggestions.

With every good wish, and with fervent prayers for the success of the mission,

Sincerely in Our Lord.

Enclose also the form of a leaflet of four pages, to be distributed to all the Catholic people the Sunday before the opening.

The first page may well be a devout picture, such as the Good Shepherd, or the Ecce Homo.

A mission will be opened at (Name of Church) Church, (Name of town and of state) on Sunday, (date).

The opening Sermon will be preached at the late Mass. Be sure to be present and hear that sermon, for it is an important one.

ORDER OF EXERCISE

SUNDAYS

11 A. M.—High Mass, with opening Sermon.

7.30 P. M.—Question Box, Rosary, Mission Sermon, and Benediction of the Blessed Sacrament.

WEEK-DAYS

5.00 A. M.—Mass of the Mission and Instruction.

9.00 A. M.—Mass and Instruction.

7.30 P. M.—Question Box, Rosary, Mission Sermon, and Benediction of the Blessed Sacrament.

Hours for Confession, the mission Indulgences, and all other information will be given on the opening Sunday.

The exercises will be conducted by the Fathers of the (Name of the Order or Apostolate).

“Let the wicked forsake his way and the unjust man his thoughts, and let him return to the Lord, and He will have mercy on him, for He is bountiful to forgive.”—Isaias lv. 7.

During the mission apply yourself earnestly to your salvation. Go to the morning exercises as well as to the evening sermon. The exercises are so arranged that one follows the other, like links in a chain. If you lose one link the chain is broken. The service you neglect may offer the grace you need to make the mission well.

Prepare to make a thoroughly good Confession and a very devout Communion.

The mission affords an opportunity to blot out the sinful past and to make a new start in the service of God.

A mission is not a passing event; it should leave a deep and lasting impression, and be the beginning of a permanent conversion to God.

It is a time for earnest prayer.

It is a period of recollection.

It is the seed time of everlasting life.

And all depends on how one attends the exercises.

Invite non-Catholics to come with you to the sermons.

The Question Box, placed at the Church door, will be for their inquiries, which will be answered fully and frankly.

At SEVEN O'CLOCK EACH EVENING the Fathers will meet non-Catholics in the rectory for personal conference about religious questions.

We rely upon zealous Catholics to bring their non-Catholic friends to the services, and particularly to these interviews. The same charity should be extended to grown-up Catholics who have not yet made their First Communion.

Bear in mind your responsibility. God has given you these immortal souls as your relatives or friends that you may save them. Pray for them continually.

Bring them to the rectory early in the evening.

Keep this leaflet for reference. Get another and send it to a friend, a non-Catholic or a careless Catholic.

Send at the same time this memorandum about the mission cross and platform:

THE MISSION CROSS

(This is not a permanent fixture for the Church—for use during the mission only.)

Main piece 15 or at least 13 feet. Beam 6 or 7 feet. Width of boards 11 or 12 inches. Thickness 1 inch or $1\frac{1}{2}$.

Ordinary boards, planed, painted black.

To be set up at or near the altar railing on Saturday preceding the opening Sunday.

6 or 7 yards of ordinary white bleached cotton, to be hung on the arms of the cross by the Missionary.

Platform, 5x5 feet, ordinary boards, with a piece of carpet covering it.

The Father should arrive Friday evening before the opening day, or at latest Saturday morning, especially as the pastor may be called away to visit a station. Incidentally this shows the need of having a week's interval free before each mission, favoring a leisurely preparation; though the main reason is the need of rest.

Missionaries seldom carry trunks, walking sticks or umbrellas. Better two valises than one trunk, which involves delay, excites remark, and tempts one to carry too much baggage.

After arrival keep the pastor's company as much as possible, talking about his parish and the mission—getting thoroughly acquainted with him; finding out all about his people's spiritual, social and secular conditions. One should have become quite at ease with him by the time of the opening sermon, the first Sunday being the most important day of the mission. Inquire about the house-bound and bed-ridden sick, arranging to visit and minister to them. Of course learn of any feuds or bitter family or class quarrels, offering your services cordially as a mediator. On arrival inquire about the faculties of the diocese, which of course he will have procured for you.

The mission cross is indispensable. Plead for its proper height: it is a holy and most appropriate symbol and imparts a blessing to the sermons and instructions. Also inquire about a platform. And lend a hand to erect cross and platform if necessary.

Preach from a platform always, except when a pulpit's sounding board is necessary on account of the echo; or when the church is very small and one must preach from the altar. The platform is an element of novelty, and anyway it is far preferable to a pulpit for preaching. It should be about 5 feet by 5, level with the tops of the pews, placed in the sanctuary near the Communion railing. But in very large churches it should be placed across the two first pews of the Gospel side. The cross is usually fixed to the back of the platform. Retain the platform and cross if you are to have a non-Catholic mission.

CHAPTER V

CHILDREN'S MISSIONS

PRACTICALLY all missionaries are agreed that a children's mission always should be given with that to the grown people; and all appreciate that the children's apostolate is a very noble vocation, quite equal in dignity to that engaging one with the adults. Children above 14 or 15, and younger ones who work, should attend and make the regular mission.

Sometimes the children's mission is given the same days as that of the grown people, making the late Mass and instruction theirs, and holding a second service for them alone in the afternoons after the dismissal of school; for it is not expedient to suspend school during the children's mission. When a mission is divided between men and women, the men's week is deemed preferable to the women's for the children's services, because the women are then better able to expedite the children's attendance, the consciences of the mothers being sharpened up. Even in very small parishes with no more than twenty or thirty children, the mission for them is found of much benefit. In those larger parishes which have no parish school, this feature of our work is of incomparable importance, and must never be omitted.

The hours are those of the later Mass, dismissing the children in time, or nearly so, to attend school; and in the afternoon immediately after school is dismissed. Experience proves that the pastor can always obtain from

the public school authorities for his people's children permission to attend the exercises if they are not very late for school.

The exercises, opening Sunday afternoon, consist of instructions on the great eternal truths, given familiarly; on the commandments of God and on the sacraments of Confession and Communion, the proximate occasions of sin, and the means of perseverance. But these are all *instructions*; children cannot, strictly speaking, be given sermons. Lively question-and-answer discourses, not longer than 20 minutes, full of illustrations—these easily catch their attention; regular preaching wearies them. It is an excellent plan to ask answers—from the children themselves—to Catechism questions bearing on one's topics. Singing hymns should be a prominent feature. The whole service should not exceed half an hour, a shorter time in the afternoons, unless one introduces the Stations of the Cross, the children singing the *Stabat Mater* in English. The Confessions are heard Friday, forenoon and afternoon, and Communions given Saturday. The Papal Blessing is explained and administered, and all are notified of the other plenary indulgence given for attendance at the exercises and the reception of the sacraments. Articles of devotion are blessed, and the scapular invested.

Sorrow for sin and love of Jesus and of virtue are easily imparted, but by very gentle explanation and persuasion. Fear of God in a child is a sweet awe and reverence; attempts to instil utter fright does more harm than good. To be a proficient in moving children's hearts religiously is a precious gift—to hold their attention for fifteen minutes consecutively is a noteworthy achievement for the average priest.

The children's mission, if only fairly successful, is yet of immense value. It greatly helps the general sweep of the

mission among the grown people; it carries the most essential elements of religion into every family circle in a most attractive way; it converts fathers and mothers to fervent repentance; it often succeeds in this when the regular mission has failed. It systematizes and deepens the fervor of the children's prayer for the conversion of sinners. It plants living seeds in the boys' and girls' memories, bearing fruit to the end of a long life.

It permanently corrects incipient tendencies to make faulty confessions, which afterwards would be by timid natures rated as sacrilegious. One should be especially careful to inculcate interior sincerity, heartiness, honesty in devotional life, and especially in receiving the sacraments. Children have a strong tendency to be formalists in everything—even in religion.

First confessions of children are not to be heard except after a full understanding with the pastor.

Love of children is a test of priestly zeal. "*Alter Christus*" as a priest is, he should, like his Divine High Priest, love them deeply and draw them to himself irresistibly. Many a priest never can be a successful instructor to grown people. Very few but might easily succeed with little ones. Public address to them is very simple in matter, very off-hand in manner, and very sure of results—infinitely more abundant in results than preaching to adults. It is essentially informal and catechetical without being any the less interesting and convincing. Blessed is the priest who can keep children in order without seeming to be unkind; blessed is the priest who can show kindness to children without hurting discipline.¹

¹ In the *American Ecclesiastical Review* for March, 1908, the Rev. Cornelius Shyne, S. J., published an article entitled, *Why We Should Have Missions for Children*. As far as I know it has never got a more permanent form. It deserves it every way. It

describes a mission for children held independently of one for grown Catholics, given during the summer vacation, lasting from two to three weeks, taking the whole doctrinal and devotional life of the Church. Father Shyne wrote from actual experience. We heartily advise our readers who can consult the *Review*, to read the article and ponder it and follow its suggestions. As we have said, Father Shyne wrote after abundant experience with this admirable method of renovating—not the child-life alone but that of all the members of a parish placed out of reach of full pastoral care.

CHAPTER VI

HEARING CONFESSIONS

ONE of the first things to do after arriving is to inspect the confessionals, also to inquire about Reserved Cases and Excommunications. Arrange to have the gratings of temporary confessionals sufficiently screened by curtains.

The following is a four-page leaflet to be given to each penitent, whether he receives absolution or not; it contains cautions about preserving the dispositions of the mission; and it serves to count the number of penitents:

Put this in your Prayer-Book and keep it as

A REMEMBRANCE OF THE MISSION

OF THE

FATHERS OF (Name of the Order or Apostolate).

O MY SOUL! never forget those happy days when you were so sincerely converted to God. Never forget the promises you then made to God and your Father Confessor.

O SACRED HEART OF JESUS! burning with love for me, inflame my heart with love for Thee.

O MARY! obtain for me the grace to persevere in my good resolutions.

THE LAST WORDS OF ADVICE

GIVEN AT THE MISSION

I. Be careful to say your morning and evening prayers; for prayer is the key to the treasures of Heaven. "*Ask, and ye shall receive,*" says Our Lord.

II. Often call to mind that it is appointed for you ONCE TO DIE—you know not when, nor where, nor how; only this you know: that if you die in mortal sin, you will be lost forever; if you die in the state of grace, you will be happy for ever.

"In all thy works remember thy last end, and thou shalt never sin" (Ecclus. vii. 40).

III. Never neglect to hear Mass on Sundays and Holydays of Obligation. By uniting our hearts with all the faithful in offering up the great Sacrifice of the Mass, we offer, 1st, an act of infinite adoration to God; and 2d, we bring down upon ourselves the choicest blessings of Heaven.

A dark cloud hangs over the Catholic family that neglects Mass.

IV. Be careful about what you read, for bad reading is poison to the soul. Provide yourself with Catholic books. Take a Catholic newspaper.

V. Remember that a man is known by his company. Keep away from the saloon. Beware of the familiar company of persons of the other sex. Remember what you promised at the mission, and fly from the danger of sin; *"he that loveth danger shall perish in it"* (Ecclus. iii. 27).

VI. When you are tempted by bad thoughts, say quickly, "Jesus and Mary, help me!" Then say the Hail Mary till you have banished the temptation. Remember that God sees you at every instant.

VII. If you are so unhappy as to fall again into sin, be not discouraged; quickly beg pardon of God, and seek the first opportunity to go to Confession, and start again in a new life.

"He that shall persevere unto the end, he shall be saved" (Matt. x. 22).

VIII. Go to Confession and Communion once a month, if possible; at least never allow three months to pass without approaching these Sacraments. By Confession our souls are cleansed from sin, and strengthened to resist temptation. By Communion our souls are nourished by the Sacred Body and Blood of Jesus Christ.

"He that eateth Me, the same also shall live by Me" (John vi. 58).

A Prayer for the Conversion of Non-Catholics.

O Lord Jesus Christ, thou Good Shepherd of souls, we beseech Thee to grant us the grace to be missionaries of Thy holy Faith; that our conversation may be so instructive and our behavior so

edifying that Thy lost sheep shall be led to hear Thy Church, and be brought to the unity of the one fold and the loving care of the One Shepard; Who livest and reignest for ever and ever. *Amen.*

Our Father, Hail Mary, Glory be to the Father.

In many a family these remembrance leaflets are handed down through generations as an heirloom.

The Fathers should hear all the Confessions themselves, the help of externs being unwelcome both to people and pastor. Least of all should the latter himself take part in this all important work.

Exact punctuality should be observed by the Fathers in attendance in the confessionals. One of the Fathers should be there during the stated hours, even though no penitents appear.

The preacher of the evening service should be relieved of work in the confessional if possible the afternoon preceding his sermon, so as to be rested and fresh for his discourse. Sometimes the Fathers' names are posted over the confessionals; opinions differ as to the wisdom of this.

It is unfair for one confessor to send a difficult penitent to another, unless for a case in which but one of the Fathers has the faculties necessary for giving absolution. Otherwise let each one manage with every penitent whom Providence places under his jurisdiction, however difficult the case may be.

Ask one special question of each hard sinner: has he been attending the mission? For it will hardly be right to absolve immediately very wicked persons of that parish who have willfully neglected their mission. There is in some places quite a class called "Mission Catholics"—depraved young men who go to the sacraments at missions and at no other time, and meanwhile are sunk in habitual vice. On the last or next to the last day they run to Con-

fession, this being their first, or at most second time of being in the church perhaps for months—not at Mass even the previous Sunday. A good scolding cannot give them the extraordinary signs of repentance needed for a valid absolution. But in case they had wished to attend the exercises and were not able to do so, then, if furthermore they have abstained from grave sin for some time back, they may be absolved. Otherwise, do not scold them; that helps little. But rather encourage a “mission Catholic” to follow up this first step by attending Mass that Sunday, saying night and morning prayers, keeping free from sin and avoiding its occasions, and preparing carefully for a truly penitent confession the next Saturday: but “postpone” his absolution. Experience has amply justified the wisdom of this course, as, indeed, the principles of moral theology exact it. Willful neglect on the part of a bad man of a mission in his own parish is itself a grave sin and aggravates the guilt of his other sins. In case a non-Catholic mission immediately follows the Catholic one an opportunity of returning is offered, for it is customary for the missionaries to hear Confessions after the lectures of a mission to non-Catholics; and this is duly announced beforehand. This gives one his opportunity for a solidly worthy confession; and the lectures will help his dispositions very notably. Experience proves that this works well. Weak-kneed and half-apostate Catholics are restored; men and women who were inculpably absent from the Catholic Mission have full opportunity to receive the Sacraments; totally fallen off Catholics are restored to the way of salvation.

One’s forebodings about the hardships of the mission confessional are not well founded, for these hardships are less than those to be endured in hearing parish confessions. The latter are monotonous; routine dispositions are

to some extent inevitable; and the confessor is vexed and perplexed with the foibles and verboseness and nervousness of a proportion of the pious people; and he often has reason to suspect the fullness of his penitents' sorrow and purpose of amendment. At a mission these dispositions have been secured by continuous attendance at the exercises; the sins are well known and clamor to be told. The Confessions are much shorter on the average for these very reasons. Of course the hours are sometimes long, but the confessions are both interesting and consoling. The intimate sincerity of repentance of sin *at its best* is fully disclosed. The confessor soon becomes aware that he learns the relation between God and man unto salvation in no other way so perfectly well as in the mission confessional.

As to the need of *general confessions of obligation*, their frequency is a matter of disagreement among missionaries. Some go so far as to say that nearly all the people need them—that most ordinary Confessions are either sacrilegious or invalid. This is a very gloomy view, held only by a very few. It is certain that a scrupulous confessor can unearth what he deems a bad confession in more than half his penitents. God help the scrupulous soul that falls into the hands of a scrupulous confessor!

Others go to the opposite extreme. But this much is certain: really doubtful sins are exempt from the obligation of being repeated. Often one is given his pointer by answering the penitent's request for leave to make a general Confession thus: When was your last general Confession? The answer often reveals either a devotional general confession, or that the request is a symptom of scrupulosity. We have heard an accomplished moralist say that every absolution is in a certain sense *sub conditione*.

Anyway it is practically certain that one should be more

easily convinced that his penitent's past Confession has been invalid than that it was sacrilegious; now invalidity of the Sacrament is a very mysterious and doubtful matter.

The notion of sacrilege is very often the product of ferment in the penitent's mind arising long after the fact—and therefore the Confession could not have been sacrilegious. In most cases which claim to be bad confessions the situation is relieved by the telling forgotten sins. A little patient questioning dissipates the taint of sacrilege in a large majority of doubtful cases.

As to general confessions of devotion these should be barred, unless very exceptionally, and when the ordinary penitents' time is not taken up by them. Confessions thus arranged one's time is well economized. One can easily hear twenty-five women an hour, and twenty of mixed men and women. This average does not hinder the confessor from giving to each penitent a brief exhortation—a long one he is not entitled to (except in a rare case) on account of the numbers to be accommodated. But one must be on his guard against even an *appearance* of haste. Penitents expect something extra at a mission Confession, but they have no right to extra time—extra interest, patience, kindness—yes—and brevity.

It is a very distressing thing to a pastor to find that his missionary dislikes hearing Confessions, or is exacting bad-tempered, rigorous, lax, tediously slow, scandalously fast. Scruples on the part of a mission confessor is an unspeakable misery both to himself and his penitents; it is an awful thing for a pastor to say: "That mission set half my pious people crazy with scruples."

Of course there are cases to which longer time must be given. This is all the more easily done if the ordinary cases are disposed of smoothly and expeditiously: marriage cases, restitution, family quarrels, birth-control, and diffi-

cult cases of occasions of sin must be attended to very deliberately.

As to scrupulous persons. It would be well if they could be barred from mission exercises altogether. But anyway time enough should be given them by the confessor to calm their minds, and to be induced to be absolved and receive Communion; especially if they be, or have been, hard sinners. For curiously enough there are a few such cases. The real cure of scrupulosity—the difficulty is that the disease is too slow of cure to be much helped at a mission. One may as well dismiss them with soothing advice lest they absorb the time that belongs to other penitents. Perhaps one may grant them a longer hearing if they can and will come during the more vacant hours. The whole class of chronic scrupularians are deserving of much pity. Rigid and blind obedience to the confessor, patience with God and oneself, these are the principal aids, apart from very fervent prayer.

St. Alphonsus says: "A missionary should be a lion on the platform and a lamb in the confessional." We are quite convinced that, taking us all around, we missionaries are better preachers than Father confessors. We are apt to forget that the confessional is a tribunal of mercy, and a court of honor; that the sinner is his own accuser, his own and the only witness—all this by Divine appointment. His Judge is Christ Jesus, Who is also both his Advocate and his hope of pardon; meantime the confessor stands for Him.

Yet mercy itself needs to be served by justice—mainly, however, by the sinner's self-condemnation, another name for sacramental sorrow: the deeper the penitent's sorrow the more plentiful God's mercy. All the vigilance of the confessor is, therefore, first to detect and remove hindrances to sorrow; all his solicitude is to increase his pain

of heart; all his wisdom is to forecast and provide against obstacles to perseverance. And in everything he is bounden to inspire the spirit of joyful hope.

As to reserved cases and excommunications, always begin with this question "Do you belong to this parish?" It is wholly out of order to proceed with a case belonging to another parish—as is obvious. It is also a piece of effrontery to proceed with a case already in charge of another priest. One should be very conciliatory, especially in one's manner, which is the spirit of our Holy Mother the Church—slow to strike, quick to heal. Always play the penitent's advocate with the Church authorities, beginning with the pastor. Whensoever the secrecy of the Sacrament does not forbid, the confessor should consult at once with him and serve him obediently. If you lack faculties, offer to be the pastor's go-between with the Bishop. And when you give absolution, be sure to give a maximum penance—as severe as the rules of theology allow.

Vocations are not to be decided favorably or unfavorably on missions—never. Nor anywhere else by a priest less than three years ordained. The reasons are self-evident: lack of mature acquaintance, especially outside of the confessional; danger of interfering between your penitent and his or her present director; and finally the person is not in a calm enough state of mind at a mission to make a final decision.

But very many valid vocations, though never decided, are yet started effectually at missions. The late Cardinal Gibbons told the present writer that whilst he was a young man living in New Orleans God inspired him with the beginnings of his vocation to the priesthood at a mission preached by the Redemptorist Fathers; and these were the original Paulists. Now a vocation thus begun and revealed, though not to be decided, may be guided in

a general way, by suggesting a Rule of Life in devotional matters, embodying frequent Communion, daily meditation and spiritual reading, visits to the Blessed Sacrament, the choice of a director, and the like.

Spiritual direction, except of the most general kind, is out of place at a mission. But that "general kind" of guidance may well embrace things of much importance. However, one must be guarded in dealing with devout persons or he may be meddling with the person's present director; he may, too, be victimized by gad-about devotees. You may tell them to act thus and so and they will whisper it about among friends, even tattle it to the pastor, naming your name. Serious trouble is sometimes the result.

Occasionally you will be assailed with complaints against the pastor—his rules and regulations, his school, his solicitations for money. Or you may be appealed to about personal grievances against him. The only right practice is simply to ignore the complaints, saying: "You should not mention such things in Confession—do not ask me to listen to them." Stand firmly to that *and nothing else*. Do not argue in any way or manner—absolutely reject and then ignore the whole thing. The least sign of sympathy is unpardonable.

"Uncertain restitutions," that is to say those in which the injured party is unknown or inaccessible, you should advise to be made to the parish or diocesan charities, unless this endangers the holy secrecy of the Sacrament. For making any kind of restitutions you should offer yourself as an intermediary. In deciding about these matters, and indeed, all matters involving grave consequences, ask a large number of questions—examine and cross-examine over and over again, before coming to a conclusion. The penitents are glad to tell you everything, but they are

unaware for quite a while of exactly what you *must* know. Lest this should vex your penitent, be exceedingly patient and kindly, explaining why you are so anxious about the matter.

As to marriage cases, again your first question should be: "Do you belong to this parish?" The second question is equally important: "Have you ever before mentioned this case to a priest?" If out of the parish, or already in the hands of another priest, dismiss the case at once. But if you must in duty take it up, gather the evidence outside the confessional if possible, with the use of questioning suggested above for other matters. Act wholly in accord with the pastor, unless Sacramental secrecy forbids. But anyway you should have some adviser and co-worker before the matter goes to the diocesan authorities for adjudication.

CHAPTER VII

PREPARING GROWN PERSONS FOR THE SACRAMENTS

WHAT is sometimes called—not derisively—the Ignoramus Class, is composed of Catholic grown persons who have not yet made their First Communion, generally not even their first Confession. By some missionaries these are reported as converts, being captured in their company; and surely a grown person never yet at Communion is hardly more than half a Catholic. Usually they have some little beginnings of instruction. The importance of energetically taking up their preparation for the Sacraments is manifest, for they are perhaps our biggest “leak.” This “first aid” is generally the last aid: it is literally now or never. Newly organized parishes have a considerable percentage of them, as well as country stations infrequently visited by a priest. But there are now many parishes with no such unfortunates, especially after a parish school has been long established. But as there may be a few newcomers of the sort, provision is always made for them, announcements being given accordingly. Upon this feature of the mission many a neglected soul wholly depends for his salvation.

If there are more than two or three, form them into a class to save time, and, in not a few cases, to hide the blushes of the bashful ones; the best time is half an hour before the evening mission service begins. Women are greatly fewer than men; and they can be taken care of by the Sisters, or some female Sunday School teachers, who should be cautioned about not overloading them with more

than the bare minimum necessary for valid Confession and Communion.

The pastor should be present invariably at the first meeting, and it would be well if he were there for a while at each meeting. It is necessary to take down names and addresses; and also to question each one, privately of course, about marriage. Meantime all under fifteen are to be excluded, as being for the children's mission, unless they are children who work for a living.

Certain ones are to be excepted from attendance, and must be cared for separately. First, converts already prepared for reception and fully instructed; second, young men and women fully instructed at home by faithful parents living far from church and priest; third, those whose hours of daily labor pre-occupy the hour of class; fourth, parents whose little children hold them fast at home; finally, half-witted, feeble-minded, and very backward young people. These last three classes must be cared for one by one at their own convenience. No pains should be spared to prepare them. But this must be done in the presence of a relative or very near friend; who shall also accompany them to the confessional, and be at their side at the Communion railing and guide them minutely clear through.

After the enrollment and questionnaire, the missionary greets the class and kneels down with them and recites the Our Father, Hail Mary and Apostles' Creed—all in unison in a loud voice, and, at the first meeting, two if not three times over.

Then each one receives a little Catechism from the Father's own hand, which the missionary then briefly describes. He begins the instruction by the Sign of the Cross; explaining the Sign itself, and Our Saviour's Divinity and His redemption of our souls; the Unity and



Trinity of God, together with the right way to make the Sign. After that he has everyone open the Catechism, and read over in unison a few chapters. Upon which he picks out a chapter; and this he has them recite again—all in unison. Finally he dismisses the class with the prayers above given.

Such is the routine. Remarks and explanations, questions and answers, are interspersed; but the main talk is reciting the salient questions and answers in unison. In due time the exact way of making one's Confession and of receiving Communion is gone over. Appoint the day and hour of first Confession and Communion. It is astonishing how well this system works. Of course the class is dismissed in time for all the members to attend the public exercises of the mission.

Never leave over any of these dear souls; finish with each and all unless you cannot possibly help placing the final part of the instruction in the hands of the pastor. Leave a Catechism with each member; it will become a cherished keepsake if you signed your name on the cover or the title-page in ink. Admonish all to devote some time every day to the study of it till it be thoroughly known by heart. Lastly, secure them for the Confirmation class if one is to be formed; at any rate urge them to join the next children's class for that Sacrament. The confirmation of adults is often a feature of a mission to Catholics. The confessional is the medium of learning approximately the number of men and women unconfirmed. And the pastor will generally be well informed on this subject. If they number even no more than ten or twelve the bishop will gladly come to a night service of the mission, administer the Sacrament and preach at least a short sermon, the mission sermon of the evening will be somewhat abridged. The administration of Confirmation will always

take place in the latter half of the mission; better the evening after the mission is closed. The presence of the bishop will be most welcome to the congregation, and attract some, perhaps many, non-Catholics.

Those who are to be confirmed—all adults, of course—should receive at least three instructions—in common as far as possible. These are not sermons but instructions, and they are devoted wholly to the Sacrament. What is taught in our theological text-books about the origin and nature of Confirmation should be tersely as well as impressively given. The relation of Confirmation to the other Sacraments is to be pointed out. The ordinary minister of the Sacrament, the bishop, should engage their attention. For nearly all of them this will be the only time in their lives when they will be spoken to or touched by a bishop—a most memorable event. Tell of the bishop's position in God's Church, his relation to its Divine Founder, to the chief bishop, the vicar of Christ, to the priesthood, to the people.

In the class read aloud, and briefly explain, an English translation of the Form of the Sacrament. Also explain the Matter of the Sacrament, namely the Sacred Chrism, what it is, how and when it is consecrated, and what it signifies.

Finally the graces of Confirmation are explained, including the ineffaceable mark imprinted on the soul: the Seven Gifts, the Twelve Fruits; and the Christian fearlessness, enthusiasm and zeal for souls that are imparted. Upon all this you enlarge with much emphasis; as well as on the reverence and love due to the Holy Spirit, and urge strongly the practice of devotion to Him as the Divine Person who by this Sacrament makes one a strong and perfect Christian and soldier of Jesus Christ.

CHAPTER VIII

THE MISSIONARY'S RULE OF LIFE; THE RECORD OF MISSIONS

A Rule for Diocesan Missionaries:

THESE regulations are the result of many years of experience. They are in many respects the same as those observed by missionaries of religious orders.

The Diocesan Apostolate is composed of secular priests appointed by the Ordinary for missionary work.

1. The first call of the missionaries is to the most necessitous, our Saviour's "Other Sheep," our brethren separated from the Catholic Church. Next in order are missions to Catholics in small outlying communities, who enjoy few religious advantages; in both cases the missions should be wholly gratuitous. Missions to the faithful in the regular parishes of the dioceses come next; from these, it is hoped, the common fund of the band will in great part be supplied.

2. Authority in the Apostolate shall be vested in the superior, and in his absence in the assistant superior; if both are absent, in the Father who has been longest in the Apostolate.

3. Sermons, lectures, and instructions shall, before delivery, be submitted for approval to the priest chosen, with the superior's consent, by the Father who prepares them.

4. Everything in the management of the mission, including the matter and order of the sermons and instructions, is subject to the superior of the mission.

5. The Fathers should bear in mind the respect due to a pastor in his own house, church, and parish, and that all public and private religious ministrations among his people are subject to his authority.

6. References in sermons or instructions to any local difficulties, vices or scandals should be made only after approval by the superior and the pastor.

7. Vocations, though not to be decided on missions, may nevertheless be encouraged.

8. Difficult cases of conscience, especially of restitution and matrimony, are not to be decided by the younger Fathers until after consultation with the superior.

9. The proper hours for retiring at night should be arranged by the superior, and should be strictly enforced.

10. Care should be taken not to give orders to the housekeeper or servants except after consulting the pastor.

11. There is a special need of prudence and charity in conversation. Heated arguments should be avoided, especially with the resident clergy or visitors.

12. In speaking of absent priests anything derogatory to their character should be strictly avoided, especially bringing into ridicule and contempt priests in whose parishes missions have previously been given.

13. Visiting the laity and forming personal acquaintance during a mission is not considered proper conduct by missionaries, much less carrying on a correspondence after returning home.

14. All stipends for missions, and for missionary lectures and sermons, as well as for clerical work of every kind, belong to the common fund.

15. The salaries and traveling expenses of the Fathers are paid out of this fund.

16. The superior shall make his financial report according to the rules and customs governing pastors of parishes.

17. He shall also make annual reports to the Ordinary of the work done by the Apostolate.

18. He shall keep a detailed record of all missions, lectures, sermons, statistics of confessions, etc., etc.

19. This Apostolate is under the special protection and invocation of St. Francis de Sales, Bishop, Confessor, Doctor of the Church and Missionary to non-Catholics.

(Signed by the Bishop of the Missionaries).

Many religious orders observe a daily meditation in common, held early in the morning, or, oftener, after breakfast before going to the confessional. In a conference given the Paulist missionaries by Father Hecker on the eve of their dispersing to their work, our Founder enlarged very earnestly upon the value of this part of our rule;

saying that the half hour thus spent serves to inspire supernatural motives, to prepare for one's weekly Confession, to cement the brotherly feelings of the Fathers, to quiet their mind, and to raise their spirits in bearing the fatigue of their apostolic labors.

Apropos of the spiritual equipment of the missionary, we cannot resist the impulse of giving some extracts from the regulations of St. Leonard of Port Maurice, a life-long missionary in Italy during the seventeenth and eighteenth centuries; he was a tremendous hero; a member of the Franciscan Order. We quote from the English (Oratorian) translation of his life, p. 153 *et seq.* Needless to say that missions preached by such missionaries were literally of miraculous effect. The same is to be said of the disciples of St. Paul of the Cross and St. Alphonsus Liguori, near contemporaries of St. Leonard, leading a life almost identically austere whilst engaged in their missions; and by other saintly missionaries besides.

"The thing of most importance in the mission is to have the missionaries in union with God, that their words may have due efficacy, and that God may bless their labors. Every morning as soon as they awake, having given a little time to necessary things, they must all unite together and take the discipline, saying in a low voice the usual prayers; then they must read the points of meditation. After prime and tierce they must employ an hour in meditation, and then the superior shall ring a bell, when they shall say the *De Profundis*, and then go to Confession every morning, that they may have a clear conscience and be at peace with their God.

"After this they shall go to the church and pray before the Blessed Sacrament, that they may celebrate Mass with recollection.

"They are to recite the whole office in common, and as near as possible at the canonical hours. This was to be observed by all with a little exception for individuals, as possible, none for the whole band. Matins and lauds before supper late in the afternoon or early in the evening.

"They shall make in common a short examination of conscience before dinner, and another just before retiring, followed at night by the Litanies and some indulgenced prayers."

Silence at dinner and during half the supper to be observed. There was no provision whatever for breaking fast before noon; two meals a day was all.

"We should feel how necessary it is to practice retirement, even more than in the convent. We must not let ourselves be seen, except when we are preaching, saying Mass, or hearing Confessions. No one is to go out without leave of the superior.

"During the mission no complimentary visits are to be paid.

"Anyone is allowed to sleep on the floor. The missionaries must subsist on alms, be strictly abstemious, and eating only the coarsest food, which is to be begged by the brothers from door to door, or brought to the house by the people. The diet shall be strictly lenten. If any of the Fathers are sick, he is, of course, to be given whatever kind of food is necessary.

"When it happens in any place that they do not find things convenient in consequence of the poverty of the inhabitants, they must rejoice, and be willing to suffer all for the love of God, giving thanks for having an opportunity for experiencing the effects of holy poverty. By these means many souls may be gained.

"In traveling, which should always be on foot, after the usual morning prayers, they shall each give an hour to meditation as they walk along, and then say the Rosary of the Seven Joys; and when they approach the place where the mission is to be given, they shall keep silence for a quarter of an hour, making inward acts, unless prevented by fatigue. In this way the soul will be united to God, and they will avoid many faults. All who are able and willing to do so should walk barefoot. No one is to speak to women out of the confessional, except in cases of urgent necessity, and then always in the presence of a third person.

"Women, especially if they are pious, are not to be kept long in the confessional, both to save precious time and to prevent comment. The Fathers must be most cautious in asking questions of women in hearing their Confessions.

"The missions are not to last less than a fortnight, or more than a month; after the Papal Benediction some days must be employed in hearing Confessions, promoting peace, visiting the sick, and confirming the good already done.

"The great good which we hope may result from our missions, is to make the people feel contrition, and conceive a greater horror of sin, flying from every occasion of it, such as evil company, late hours and idle conversations. The priests must be very particular to give absolution only to the truly penitent. In short, all our prayers, penances and mortifications must be directed to one end, the reformation and sanctification of the people.

"To obtain so great an end, those who are to preach must prepare their sermons with the utmost care, weighing very word and pondering over the subject; especially must they prepare for the sermon by prayer, so that all who hear them may be moved and converted to God. Before ascending the pulpit, they must prostrate themselves with their faces to the ground, declaring their insufficiency, and that the conversion of souls is the work of God; rising, they will say that they have confidence in God, and offer their sermon as an instrument, by the grace of the Holy Spirit, to soften the hearts of the most hardened sinners.

"The missionaries must be so prudent and so mortified, that their external deportment may be a living sermon, for they may be assured that every eye is upon them, observing their behavior.

"They must also be interiorly united with Almighty God during the whole time of the mission, with perfect purity of heart, and with the sincere intention of seeking nothing but the greater glory of God.

"The fundamental spirit in doing good, is to be detached from the world and to love mortification. Let the Fathers be assured that all the regulations and admonitions here given, are founded on the experience of many years. If they act differently, the missions will give scandal rather than save souls, the Fathers become dissipated in mind and the people disedified.

"The Fathers will leave the place as quietly as possible to avoid applause, not taking leave of any one except the parish priest, kissing his hand and asking his blessing; for they must seek nothing but the honor and glory of God."

THE MISSION RECORD

Every mission band should keep a record book containing an account of missions whether to Catholics or non-Catholics. This is needed for reference when a second mission is to be given in the same place, and for other obvious reasons. The following may serve as a form to go by:

Mission to Catholic at Smithville, Pa., Jan. 8-22, 19—

Pastor Rev. A. B. Brown. Two weeks, first for women, second for men. Services on week-days at 5 A. M.-7.30 P. M.

Number of Confessions, Women, 1,090. Men, 930. Children, 450.

Converts, 12. Temperance cards signed, men 730, women 900.

New members of parish societies, 560. Adult first communicants 30.

First Week.	Sermons.	Second Week
Opening.....Fr. A. B. C.	Salvation.....A. B. C.	
Salvation.....Fr. X. Y. Z.	Mortal Sin.....Fr. X. Y. Z.	
Mortal Sin.....Fr. A. B. C.	Death.....Fr. A. B. C.	
Death.....Fr. X. Y. Z.	Hell.....Fr. X. Y. Z.	
Hell.....Fr. A. B. C.	Passion.....Fr. A. B. C.	
Passion.....Fr. X. Y. Z.	Intemperance.....Fr. X. Y. Z.	
Intemperance.....Fr. A. B. C.	Mercy Fr. A. B. C.	
Mercy.....Fr. X. Y. Z.	Prayer	
Zeal for souls	(High Mass).....X. Y. Z.	
(High Mass).....Fr. A. B. C.	Closing (Vows)	
Closing (Vows) 3.30 P. M.	at night.....A. B. C.	
Sunday.....Fr. X. Y. Z.		

Morning instructions were Examen. of Conscience, Good and Bad Confessions, Second Commandment, Third Commandment and Perseverance given by the Fathers alternately.

The Question Box was used each evening for twenty minutes; before the Rosary.

The children's mission was begun on Monday morning of the men's week, services at 8 A. M., Mass and Instruction; and 3:30 P. M. Ending Saturday morning with the children's Communion.

The pastor engaged us for a non-Catholic mission.

Remarks: How this mission compares with previous ones given in this parish. How long since the previous mission.

Social and industrial status of the people, for example, town or county, all wage earners or some or many well-to-do.

How well or ill attended; dispositions. Number of Confessions; of converts; of grown persons prepared for first communion—and for confirmation; marriages validated. Attendance of non-Catholics.

Hindrances: hours of labor; prevalent vices and occasions of sin; dissensions between pastor and people; remoteness from the church; hard times; bad weather; public distractions, such as heated political canvass or strikes. Too frequent missions. Ill health of missionaries, etc.

Helps: Good weather; first mission; long time since last mission. Parish school. Devout societies. Secret graces due to prayers of the good people.

Paste in clippings from the local press.

A similar record should be made for every non-Catholic mission.

CHAPTER IX

THE SUPERIOR AND THE FATHERS

GENERALLY there is no severe authority exercised at the mission. But the superior has his rights; order must be observed. Next to the pastor the superior stands for the bishop among the missionaries. He should assume all the more irksome tasks himself—as is the custom with good superiors placed over any work. His constant presence is policing enough. Men who need more than this soon find their way off the band.

Meanwhile each member must be ready promptly to obey, and that cheerfully. Some signs of outward respect should be shown to the superior. Assignments to sermons, lectures, instructions or other public duties, are to be accepted at the merest hint, anticipating his wishes—no grumbling of any kind, before or after.

If one has views different from the superior, let him state them to him frankly and calmly; never in the nature of a protest. When the superior makes his decision, let that be the end of the matter.

Never criticise the superior among yourselves; above all to the pastor. If work arises unexpectedly, the man who first meets it should assume it immediately, and do so for that reason; unless the superior has otherwise arranged. Do not run to him for permission to do things that are waiting to be done; do them on the spot and be glad of the chance.

Beware of petty jealousies. If you cannot get your favorite sermons, be entirely contented. The superior's view is almost always the right one. At any rate it is that of lawful authority.

Retiring at or before a fixed hour is absolutely necessary

if one is to do his work well, or even continue for any length of time to do it at all. The superior, both by authority and example, should strictly enforce the rule of retiring at the hour fixed. Beware of smoking after the day's work is done. Cigars are a social habit; talking is kept up; your own sleep is postponed; that of those who have already retired is disturbed. Sometimes it is the duty of the superior to break up a party smoking and talking after hours, even when made up partly of visiting priests. Blessed is the missionary who does not smoke, nor (of course) drink.

Never was mildness more necessary than in the rule of a missionary superior. The men work hard, at a vocation the highest known to the religion of Christ. Their motives are disinterested and lofty. They should be treated with positive reverence. The superior should be on the watch to relieve a man of any duty in case he notices that he has a cold, or any other ailment; always assuming the task himself. His chief reliance is a kindly manner, from an affectionate heart.

And the work is of such a nature as to keep order by its very routine requirements. These are imperative, and constant, and closely follow one another till the end: sermons, lectures, instructions, Question Box, converts, Confessions, etc.

The superior takes his share of work; gives a little supervision to the general run of things; and is known to insist on punctuality.

As to the preaching, the superior often must urge on a bashful man. The young Fathers are often in need of a very positive push to get them to try their sermons. Give the push, strong and kind. Torpid men are sometimes fine preachers. These need stirring up. Enlist other Fathers to help you in both these tasks.

Your demeanor should be that of "*Primus inter pares*." The man of highest authority should show the truest obedience to the pastor, greatest kindness to the Fathers, most laborious zeal in serving the people.

As to arranging the sermons, lectures, Question Box, and instructions, of course the choice rests on the authority of the superior. But the list should never be made out by the superior alone, or assisted only by a portion of the Band. A meeting of all the Fathers—none excused—should be held every early in the mission, in fact Saturday night is best, or at latest Monday forenoon. Assignments are made with consent of the preacher, for every sermon and instruction—at least tacit consent. This takes some time and a good deal of tact, but it saves heart-burning, and much greater time afterwards. Gratify each one's wish, as far as possible. If this or that Father thinks he can succeed with a sermon put him down for it, if at all consistent with justice to the others and to the work. It is sometimes necessary to give an untried man his opportunity, to the exclusion of a fine preacher. The list is then posted in some conspicuous place (that is for the Fathers—not for the laity or even visiting priests—least of all for the press). The best place is the superior's room. Changes should be made very reluctantly; never by private agreement among the Fathers; or otherwise than by the express consent of the superior. This plan is the nearest approach to the proper balance between authority and individual choice. If a chance does become imperative, let the inconvenience of it fall on the superior himself. Let him accept pleasantly a hot word from one of the brethren—forget it instantly, except to show special kindness to the Father shortly after.

Good discipline has its place, and it is a holy one. But the main duty of the superior is not good discipline

but fraternal love; the stimulation of personal initiative; active zeal. Last and least of all, noticing delinquencies and correcting them. Let this be done only under compulsion of necessity.

These prayers are to be said by the missionaries privately the evening before the opening day of the exercises. The parish clergy should be invited to join in them.

PRECES DICENDÆ PRIDIE MISSIONIS.

- V. Exsurgat Deus, et dissipentur inimici ejus.
 R. Et fugiant a facie ejus, qui oderunt eum.
 V. Sicut deficit fumus, deficient.
 R. Sicut fluit cera a facie ignis, sic pereant peccatores a facie Dei.
 V. Gloria Patri, etc.
 R. Sicut erat, etc.
 V. Salvos fac servos tuos.
 R. Deus meus, sperantes in te.
 V. Nihil proficiat inimicus in eis.
 R. Et filius iniquitatis non apponat nocere eis.
 V. Mitte eis, Domine, auxilium de sancto.
 R. Et de Sion tuere eos.
 V. Domine, exaudi orationem meam.
 R. Et clamor meus ad te veniat.
 V. Dominus vobiscum.
 R. Et cum spiritu tuo.

Oremus.

Domine, Sancte, Pater omnipotens, æterne Deus, Pater Domini nostri Jesu Christi, qui illum refugum tyrannum et apostatam gehennæ ignibus deputasti; quique Unigenitum tuum in hunc mundum misisti, ut illum rugientem contereret: velociter attende, accelera, ut eripias hominem ad imaginem et similitudinem tuam creatum, a ruina et dæmonio meridiano. Da, Domine, terrorem tuum super bestiam, quæ exterminat vineam tuam; da fiduciam servis tuis contra nequissimum draconem pugnare fortissime, ne contemnat sperantes in te, et ne dicat sicut in Pharaone, qui jam dixit: Deum non novi, nec Israel dimitto. Urgeat illum dextera

tua potens discedere a populo tuo, ✠ ne diutius præsumat captivos tenere, quos tu ad imaginem tuam facere dignatus es, et in Filio tuo redemisti. Qui tecum vivit et regnat in sæcula sæculorum.

R. Amen.

Ad SS. Trinitatem.

Ant. Te Deum Patrem ingenitum, te Filium unigenitum, te Spiritum Sanctum Paraclitum, sanctam et individuum Trinitatem, toto corde et ore confitemur, laudamus, atque benedicimus; tibi gloria in sæcula.

V. Benedictus Dominus in firmamento cœli.

R. Et laudabilis et gloriosus in sæcula.

Oremus.

Omnipotens, sempiterne Deus, qui dedisti famulis tuis in confessione veræ fidei, æternæ Trinitatis gloriam agnoscere, et in potentia majestatis adorare Unitatem; quæsumus, ut ejusdem fidei firmitate, ab omnibus semper muniamur adversis. Per Christum Dominum nostrum.

R. Amen.

Ad SS. Sacramentum.

Ant. O sacrum convivium, in quo Christus sumitur, recolitur memoria passionis ejus, mens impletur gratia; et futuræ gloriæ nobis pignus datur.

V. Panem de cœlo præstitisti eis.

R. Omne delectamentum in se habentem.

Oremus.

Deus, qui nobis sub Sacramento mirabili passionis tuæ memoriam reliquisti: tribue, quæsumus, ita nos corporis et sanguinis tui sacra mysteria venerari, ut redemptionis tuæ fructum in nobis jugiter sentiamus. Qui vivis et regnas in sæcula sæculorum.

R. Amen.

Ad Beatam Virginem.

Ant. Sancta Maria, succurre miseris, juva pusillanimes, refove flebiles, ora pro populo, interveni pro clero, intercede pro devoto femineo sexu: sentiant omnes tuum juvamen, quicumque celebrant tuam sanctam commemorationem.

V. Ora pro nobis, sancta Dei Genitrix.

R. Ut digni efficiamur promissionibus Christi.

Oremus.

Defende, quæsumus, Domine, beata Maria semper virgine intercedente, instam ab omni adversitate familiam, et tibi toto corde prostratam, ab hostium propitius tuere clementer insidiis. Per Christum Dominum nostrum.

R. Amen.

Ad S. Joseph.

Ant. Ecce fidelis servus et prudens, quem constituit Dominus super familiam suam.

V. Gloria et divitiæ in domo ejus.

R. Et justitia ejus manet in sæculum sæculi.

Oremus.

Deus, qui ineffabili providentia beatum Joseph sanctissimæ Genitricis tuæ sponsum eligere dignatus es: præsta quæsumus: ut quem protectorem veneramur in terris, intercessorem habere mereamur in cœlis. Per Christum Dominum nostrum.

R. Amen.

Ad S. Michaelem Archangelum.

Ant. Princeps gloriosissime, Michael Archangele, esto memor nostri, hic et ubique semper precare pro nobis Filium Dei.

V. In conspectu angelorum psallam tibi, Deus meus.

R. Adorabo ad templum sanctum tuum et confitebor nomini tuo.

Oremus.

Deus, qui miro ordine, angelorum ministeria hominumque dispensas, concede propitius, ut a quibus tibi ministrantibus in cœlo semper assistitur, ab his in terra vita nostra muniatur. Per Christum Dominum nostrum.

R. Amen.

Ad SS. Apostolos Petrum et Paulum.

Ant. Petrus Apostolus, et Paulus Doctor gentium, ipsi nos docuerunt legem tuam, Domine.

V. Constitues eos principes super omnem terram.

R. Memores erunt nominis tui, Domine.

Oremus.

Deus, cujus dextera beatum Petrum ambulanti in fluctibus, ne mergeretur erexit; et co-apostolum ejus Paulum tertio naufraganti, de profundo pelagi liberavit; exaudi nos propitius, et concede: ut amborum meritis æternitatis gloriam consequamur. Per Christum Dominum nostrum.

Amen.

Ad SS. Angelos loci et regionis.

Tria Gloria Patri.

Ad S. Titularem Ecclesiæ.

Pater et Ave.

Ad SS. Protectores Diæcesis.

Tria Gloria Patri.

Ad SS. Missionarios.

Pater, Ave, et Gloria.

Pro Fidelibus Defunctis Parochiæ in qua Peragenda Sunt Exercitia Missionis.

De profundis clamavi ad te, Domine:* Domine, exaudi vocem meam.

Fiant aures tuæ intendentes:* in vocem deprecationis meæ.

Si iniquitates observaveris, Domine:* Domine, quis sustinebit?

Quia apud te propitiatio est:* et propter legem tuam sustinui te, Domine.

Sustinuit anima mea in verbo ejus:* speravit anima mea in Domino.

A custodia matutina usque ad noctem:* speret Israel in Domino.

Quia apud Dominum misericordia:* et copiosa apud eum redemptionis.

Et ipse redimet Israel:* ex omnibus iniquitatibus ejus.

V. Requiem æternam dona eis, Domine.

R. Et lux perpetua luceat eis.

V. A porta inferi.

R. Erue, Domine, animas eorum.

V. Requiescant in pace.

R. Amen.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

Oremus.

Fidelium, Deus, omnium Conditor et Redemptor, animabus famulorum famularumque tuarum remissionem cunctorum tribue peccatorum, ut indulgentiam, quam semper optaverunt, piis supplicationibus consequantur. Qui vivis et regnas in sæcula sæculorum.

R. Amen.

V. Requiem æternam dona eis, Domine.

R. Et lux perpetua luceat eis.

V. Requiescant in pace.

R. Amen.

CHAPTER X

RELATIONS WITH THE PASTOR. STIPENDS

THE pastor is to be treated with unfeigned respect. His office is substantially the Bishop's in that parish, and he is graded by holy Church in a higher office than we are. Respect him accordingly. We priests expect the laity to treat us with reverence, and they seldom disappoint us. So should we treat one another, especially our pastor. Real obedience, inner no less than outer, should be paid to a parish priest in his church and among his people. This applies to lectures, sermons, instructions; and all private dealings with the people. And there is no exception about respecting him in our conversation among ourselves.

Nor are we free from this duty in the confessional, though its prerogatives occasionally withdraw us from the pastor's jurisdiction. The superior's relation to his pastor is very important. The pastor is, in a proper sense, the superior of the mission. He, under his bishop, is master over all spiritual ministrations in his parish. He is exacting? He is meddlesome? Let your zeal surpass his exactions, let your forbearance neutralize his meddlesomeness. You are working for his Divine Master and not for himself.

In dealing with him let your kindness of manner and your cheerful demeanor be an unalterable condition. Sometimes the pastor finds fault. It is nearly always directed to this or that sermon, or Father. In every case prudent management will ease the situation. If he objects to a Father preaching any more, make a pitiful plea for him. Tell

him that the Father preaches better to the people than to the priests—as is always true. Ask another chance for him. Bid him remember that a black mark for a young missionary from a pastor may become a permanent stigma. You will never fail to get a reprieve. Then manage to lessen the number of this Father's sermons on the schedule—without his knowing why. Never tell him the pastor's objection. It may fatally discourage a man who only needs experience to become a good preacher, sometimes a very powerful one.

Consult the pastor frequently—about sermons, lectures, anything, everything; even as a mere formality; the effect on him will be very beneficial, and his good opinion of you and your band will be firmly established.

At the beginning of a mission confer with him about the besetting sins of the Catholic people; or (in a non-Catholic mission) the dominant errors and the religious traits of the non-Catholics.

Assure him in so many words that your whole aim is to strengthen his ministry; and beg his guidance; show him that you, and the other Fathers are glad to follow his wishes, meantime doing all the work and assuming all the responsibility.

It is good to have a short talk daily, (superior and pastor alone), about the mission. This gives him an opening for his advice. To go right on day after day without asking his guidance or even advice is not right on principle; and it is mistaken policy, sometimes very seriously so. Remember that an ugly word from a single pastor will do you great harm in a whole diocese: the downright aversion of a prominent one may ruin the whole band. The superior should consult the pastor in every matter of serious doubt, and after fully explaining the case, should yield implicit obedience to his decision. Occasionally some-

thing like an exception may be made, as when the Bishop has himself arranged for the mission over the pastor's head—a rare condition and to be avoided if at all possible. Even then the pastor should be made as happy as possible.

Another (and *very* rare) case, is when the pastor is notoriously an extremely eccentric character. This necessitates carrying the mission with a minimum of advertence to him; requiring the maximum of caution and invincible patience. Or again, when the pastor is ill and there are no assistants.

If the pastor does not take a live interest in the mission, even then by no means ignore him. Act as if he did; create, if you can, such an interest in his mind. Let him feel sure that you obey him simply and cheerfully. Speak and act to show that this is done *ex intimo corde*. Let the people perceive, privately and publicly, that you venerate the office their priest holds among them; and that you have genuine personal respect for him.

In line with this, it is well to have the pastor celebrate High Mass (Solemn Mass if possible) the opening Sunday. Induce him to appear often before the people. Ask him to assist at all the evening services, sitting in his place in the sanctuary in his surplice. And he should give Benediction each evening—at any rate his assistant—never one of the Fathers unless it cannot be otherwise. It is a gross mistake for the parish clergy totally to disappear from the people during a mission.

The pastor should offer the later Mass on week-days. As to clerical functions—those which are somewhat aside from mission duty, be generous of your labor. Offer to attend a station and thus relieve the priest usually engaged there; giving the people there a first-rate mission sermon; begging them to come if possible to at least some of the mission services, and surely to Confession. Offer

the pastor to give them a little mission of their own if you can manage to spare the necessary time.

If the pastor asks you to hear Confessions the Saturday before the opening, do so without a murmur.

Suggest to him that the Fathers visit all the house-bound sick, to hear their Confessions and give them the Sacraments.

Say to him: "To clean up the whole parish—that's our motto." You will sometimes meet a pastor who is greedy of your work, and who will run you hard. So much the better, it is all for the immortal souls of the people of God.

Evangelical poverty says this: Thanks be to God! I have not a penny that I can call my own; all belongs to God and my neighbor. Evangelical zeal says: Thanks be to God! I have not a moment of time I can call my own; nor a single gift of heart or tongue; all belongs to God and my neighbor.

It is a custom with some missionaries that the junior member of the band should attend to all the minor details of the mission, especially about the church. The cross and its white cloth, the platform, the confessionals, the lighting, heating and ventilating, the music; the altar boys; waking up the Fathers in the morning, opening the church; the ushers, etc., etc.

We call these minor details, yet they are obviously of much importance. Vigilance, zeal, good sense, patience, are all requisitioned. The comfort of the Fathers and the smoothness of the work depends much on how all this is attended to.

Meanwhile this Father should keep in closest touch with the pastor, doing nothing of the least importance without consulting him. Being the youngest of the Fathers, the pastor will feel at home in guiding him. This helps the pastor greatly, easing him of many petty and irksome tasks,

and leaving him free to look after hard sinners personally ; and to observe how the work is progressing. Soon (if you will but properly treat him to begin with) he will leave all the above details in the young missionary's hands. Give both pastor and people an overflowing measure of missionary and priestly virtue, zeal especially ; fine preaching, as well as indefatigable and benignant hearing of Confessions.

"Now this I say, he that soweth sparingly, shall reap sparingly" (2 Cor. ix. 6). Obedience, deference, affection to the pastor. Zeal, patience, love to the people.

Have low views of the rights of missionaries, high views of the rights of pastors ; limitless views of the rights of immortal souls ; and throw open the flood-gates of your zeal. Your comings in and goings out, your tones, looks and manners—these will preach louder than words that you love Jesus Christ, His priesthood, His people.

About stipends: leave the collections and the amount given wholly to the discretion of the pastor. Should we aid him personally in the collection? Not if you can beg off. But have a strong appeal ready for the announcement of it to the people.

A word about dealing with priests and bishops, about abuses in a parish: St. Alphonsus would never on any account concern himself with the administration of the bishops. Nor would he, on the plea of putting an end to some scandal, make a report to the Ordinaries on the state of their clergy or their people. "The good you would accomplish by that," he said, "would never counterbalance the harm you would do by depriving the Institute [the mission band] of the confidence of the clergy and their flocks" (Berthe's *Life of St. Alphonsus*, vol. i., p. 656).

CHAPTER XI

MISSION GOODS. THE HOUSEKEEPER AND HELP. THE SISTERS AND SCHOOLS. SOCIAL INTERCOURSE WITH THE LAITY

Mission Goods.—The Fathers should not be financially interested in the sale of mission goods. They should make this plainly (but not ostentatiously) known to priests and people. When asked by the pastor to recommend a bookseller or publisher, name several. When urging the people to buy prayer books, religious and doctrinal books and religious articles, the announcement should include this:

“Of course, the mission Fathers are not financially interested in the sale of these books and articles. But we urge you to procure them,” etc.

An exception is made when one of the Fathers is the author of one of the books: a very desirable condition, which sells the book extensively and keeps the Father recommending it. If it be for non-Catholics, he should arrange with the pastor to have it sold at cost price. In recommending it to the people, he should say: “I am the author of this book, now sold at cost price,” etc. The most profitable arrangement is to have a paper-bound edition at a very low price (by quantities), so as to enable the pastor to buy a considerable number of them and give them away to Protestants. If it is a book for Catholics, it should be sold only after an understanding with the pastor, securing him his full percentage. To make any book sell well, take a copy with you when announcing it, hold it up, explain, etc., etc.

Housekeeper, Servants, Janitor.—When you first come to the mission, get acquainted—briefly—with the housekeeper, and yet more briefly with the other servants. Assure them that you sympathize with their difficulties and labors during the mission. Then the superior promises them to say a rosary for them every day during the mission. This is your only “tip” to them. It is grossly improper to offer them money. It is not considered by many missionaries good form, or prudent, to leave a token, as a prayer book or rosary, to the help; how can you make a distinction between them? From time to time during the mission the superior says a few kind words to all the help.

None of the Fathers should go into the kitchen if he can at all help it. Don’t meddle with the servants—least of all chat with them. When taking your departure, never forget to go personally to them, into the kitchen if need be, to say good-bye, to thank them sincerely, and to offer them your blessing.

The Janitor.—He is likely to have a hard office during a mission. Treat him with special consideration and kindness. The pastor and yourself depend on him for opening, lighting, heating and ventilating the church. When leaving be sure to give him a good hand-shake and your blessing. Inquire about his wife and family, etc.

Schools.—Go through the schools during the class-time the first week-day of the mission, always in company with the pastor. Cherish a real interest in this supremely important part of the parish work—and show that interest. Determine to praise where possible, and not to find fault with anything whatsoever. Stop a few moments in each room. Be careful on first entering and on departing to address a kind salutation to the sister or brother in charge. Say a few words to the children. Ask the teacher some questions about her work. Praise the children.

Elicit a word of praise for them from the teacher. Remind them of their promise (made at their Mass on Sunday) to pray for the success of the mission.

Sisters—Visit the sisters in their house—all the Fathers and the pastor together: a formal visit, just once. Assure them of how much you value their prayers for the mission. If they, or the pastor, make the least suggestion about giving them a spiritual conference, take it up and agree instantly. Social visits to sisters, whether alone or with other priests, are open to objection. Say the same of corresponding after the mission.

One should have a few spiritual conferences ready: (a) Sisterly Affection; (b) The Dignity and Merit of the Hidden Life; (c) The Apostolate of Prayer for Making Converts; (d) The Virtues of the School Room. Or perhaps your previous reading might make it easy for you to give one on the Patron Saint of the parish, or on one of their own patron saints.

Every straw's weight of additional work is felt by a missionary; but remember that this extra bit of labor is very pleasing to Our Lord and greatly serves the spiritual interests of the sisters—these humble servants of Holy Church and of her people's children. They often pass the livelong year never hearing a word from a priest on the doctrines of perfection—from one annual retreat to another—no parish sermons on perfection, no discourse on spiritual doctrine.

One often is given faculties to hear the sisters' Confessions; this is not to be done except at the request of the pastor. In that case it would not be unbecoming to offer outright to give them a conference beforehand.

Give each of the sisters all the time she wants at Confession. And five or seven minutes of spiritual advice. Not necessarily, or usually, apropos of her Confession, but

generally applicable to her state of life, or on some special virtue, some feast approaching ; all turned towards religious perfection, and all of an encouraging and cheering nature. It may be pretty much the same for each one, and thus no trouble to prepare.

If you find a sister has a grievance against her superior, or the pastor, never undertake her case ; do not in the least degree encourage her ; do not touch it at all ; quite ignore it. "I must refer you to your ordinary confessor, or to your extraordinary one." Better not say even that much. Never say, "to your Bishop." Soothing words are in order, and none others.

The Laity.—There is but one way of dealing with the laity on a mission, and that is the official one—platform, confessional, instruction of converts, visitation of the parish, and of the sick, etc. Social intercourse must be rigidly excluded. No personal acquaintances are made with them. The maximum of intercourse is with the Knights of Columbus or Holy Name men helping at a non-Catholic mission.

One's own relatives form an exception ; they may be visited once, better on the day before opening ; no more. As to old established friendships follow the same rule. Beyond this—nothing. If the pastor intervenes, say the same to him. Sometimes (but very rarely) you may have to yield to him. In that case insist on his going with you. Never yield to the invitation of the parties themselves.

Of course this does not refer to visiting a hard sinner to get him to make the mission, or for such like reason. But this never, or rarely, includes a meal outside the priest's house. The complaisant way is sure to injure your usefulness. Social complaisance towards a few hurts your sermons, and your lectures, and instructions, and your work in the confessional with the whole body of the

people. And it arouses the jealousy of all other families of social pretensions.

Corresponding with members of the laity after leaving a mission is an unpardonable offence. An exception is when you have to do so to close up a marriage case: this is to be done (if at all possible) with the pastor's full knowledge. Ordinary letters between a missionary and a member of the parish on account of acquaintance made at the mission are simply abominable. The same must be said of letters written on pretense of spiritual direction—all wrong! They will soon be passed from hand to hand, and finally shown to the pastor.

We have known of missionaries, sometime after a mission, passing through the town, lodging with a parishioner instead of with the priest. An abomination, usually fatal to that missionary's usefulness in the diocese. And it makes little difference if one goes through the form of asking the pastor's leave; he will grant leave, but he will despise that missionary and perhaps attributes motives to him far worse than the real ones—and thoroughly publish him abroad among the other priests of the diocese.

Missionaries should not favor but rather totally discourage the sale of their likelinesses at a mission. Never be guilty of such weaknesses. Allow no such nonsense as the excuse of "the good of religion," the "remembrance of the mission," etc., to have the least weight with you.

After preaching avoid very strictly the company of the laity; otherwise they will offer you compliments. The more discerning will perceive that you are glad to have compliments. The less charitable will noise it abroad.

Each night attend Benediction, following the good custom of assisting *publicly* in the sanctuary, as well for your own benefit as to edify the people. Then to your room, or to the Fathers' company, or to the confessional.

Loitering about the sacristy till the ladies of the altar society come to prepare for next day's Mass is an atrocious fault. Be especially careful about this the last night. Before you know it the sacristy will be full of people to say good-bye—and plaster you with praise; say the same of meeting people in the priest's house that night.

In starting home from a mission leave very quietly, and as soon as possible after the close, strictly avoiding and rejecting all demonstrations. Avoid ostentation of any kind and degree rigidly and always.

CHAPTER XII

ON THE MORNING INSTRUCTIONS

THREE thousand words; thirty minutes. Usually the same instruction twice each day; once at the early service, again at the later; in each case preceded by Mass. The early instruction therefore begins a little before 5:30.

The topics concern the various qualities of a good Confession, namely: Examination of Conscience; Good and Bad Confessions, or General Confessions; How to Make the Confession; Contrition; Purpose of Amendment; Satisfaction. Then follow instructions on these Commandments of God: I, II, III, V, VII, and VIII. To these may be added The Means of Perseverance and Holy Communion in case there is no evening sermon preached on these subjects.

When the early instruction is to be given by the priest who says the Mass, as is generally the case, he takes off the vestments then and there, not going to the sacristy, lest some should leave the church.

The vestments are carried immediately into the sacristy by an altar-boy for use by the priest who is to say the 6 o'clock Mass: he should come to the altar during the acts of faith, hope, charity and contrition recited by the instructor after the instruction is over; this custom is to hold as many as possible for the 6 o'clock Mass.

End the early instruction about five minutes before six; as you do so the first morning look at your watch and tell the people the time, so as to relieve their anxiety.

Much depends on the punctuality of the Fathers in the early services. Young missionaries often continue the early instruction too long, carried away by their earnestness—a serious fault, as the people must get home, eat

breakfast and start for work, which for many of them begins at 7 o'clock. The Mass and instruction should not occupy more than one hour. Place your watch where you can see the time; stop short off at the right time regardless of your matter or anything else. Say publicly: "Our time is up, 5 minutes to 6."

If you are very punctual the first morning the people after that will listen quietly, and you are secure of their continued presence and close attention. Otherwise, they are uneasy, and some will get up and go out, and perhaps many will not attend the early services at all during the rest of the week.

Bear in mind that this is an instruction and not a sermon. It is explanatory and didactic, though with a hortatory spirit and tone. The subjects demand this—the dispositions needed for a good Confession and how to obtain them; and the observance of the Commandments of God. But we must avoid being dry, tedious, formal, or mechanical. Experience shows that instructing may be made very lively and interesting—without sermonizing. Have a sprightly manner and use short sentences, and especially illustrations and brief anecdotes. But sermonizing an instruction is a serious fault. It is a mark of a Father's efficiency if he is able to both preach and instruct well, and yet do each in quite a different spirit and tone. Sermons are to arouse the emotions, not without a solid basis of doctrine. Instructions are to enlighten ignorance, not without some appeal to the emotions: plain, emphatic, yet sparkling, lively; not impassioned; informing, reproving, advising, explaining, clearing up difficulties; often asking and answering questions.

To thus instruct is to be a first-class missionary, even if one's sermons are not the best. Or again, if others preach all the sermons and you give all the instructions—

such a one is often a favorite missionary, especially if he is a competent Father confessor. The people, having been drawn from their beds at 4:30 A. M., or perhaps earlier, and having journeyed to church through rain or snow or cold, should be rewarded by the word of God in its best form. And they are well rewarded by a good instruction: nothing is more delightful and profitable than to be instructed and entertained with Divine truth without excitement—just God's plain truth, and God's plain man to impart it.

We do not begin the morning instruction with a text—that would be a touch of sermonizing. Yet we may say (informally as it were) "We read in Holy Scripture"—giving a striking passage, or choosing and stating an incident. Avoid the solemnity of a sermon, and its formality, both in tone and matter. It is an excellent plan to begin with an incident by way of illustration, or some graphic figure of speech; if put in the form of a question—for example: "what does a man do when he wants to build a house?" etc., all the better.

A true missionary knows how to be familiar without loss of dignity, entertaining without silliness, simple without being commonplace, always popular and yet never vulgar. Whatever he says or does, he never quite forgets that he is a priest whom the people almost worship; and that Jesus is with him on the altar. The instruction is a familiar explanation of our Catholic faith and practice; almost conversational, yet not dry or prosy, but on the contrary very lively; meantime not without dignity of demeanor; and with the best aid of order, and clearness, and vividness in its composition.

Usually it is carefully learned by heart. Yet the need of this is not so urgent and invariable as memorizing the evening sermon.

It must be carefully written out word for word. Signify the divisions very plainly to the people.

The morning attendance should steadily increase till the very end of the mission. This is considered the test of our success in arousing and holding the people's interest—the best that we know of; far better than an increase in the evening audience. But we never complain to the people of scanty morning attendance, either in notices or sermons; that is a confession of defeat. But during sermons we *recommend* and urge attendance as a sign of sincerity, yet on Thursday or Friday morning we often say in the announcements: Keep up the morning attendance to the end.

The motives of religion are given at night, but the actual business of salvation is discussed in the morning. Hence the necessity of special accuracy in statements of doctrines, etc. The people will not keep on coming to dull or ranting morning instructions.

Nor will they respond to scolding and reproaches for neglecting the early services. It fails of results, and is itself a confession of failure. Good sermons and instructions, and kindness of manner, are the best compulsion of attendance; indeed the only ones that succeed. A standing or a falling mission is shown by the appearance of the church at the early service. Give the people a spiritual meal full of good meat of doctrine and served with the sweet sauce of affection, and you will perceive little difference between the size of the congregations in the mornings and those in the evenings—a spectacle that delights a missionary's heart.

After hearing a great, powerful sermon in the evening, the sinner is like the infirm man lying beside the pool of healing (John ix.). He is overwhelmed with the sense of guilt, and yet has no man to lift him and put him into the healing waters. The man to help him is the morning

instructor. How glad the poor wretch is to exchange the awful threats of Divine wrath of the evening for the kindly, pleasant, interesting explanations of the morning, so plainly pointing out just how to go about the process of reconciliation with God. Or, to change the metaphor, after the storm of the night to be landed on the peaceful shore of the Divine love, a land full of milk and honey, sunshine and calm and joy.

The soul that fully knows what the Sacrament of Penance is, its graces, its spirit, its parts and divisions, and its methods, its way of preparation and its process of reception, has already got well along on the straight road to heaven. Overnight the surgeon cuts and saws into the bones and marrow. In the morning his associate anoints the wound with the oil of heavenly unction, binds up the smarting sores, and gives the patient a program of health for the future.

The disposition of a good Confession and a bright knowledge of the Commandments of God, are the substance of reform of life, being self-knowledge, truthful avowal, deep sorrow, stable purpose: all high graces of God. How holy are these themes; and yet how exceedingly practical. If a sinner were forced to choose between good evening sermons and equally good morning instructions, which should he prefer? The question is difficult. But many a missionary, many a pastor, would wish him to decide in favor of the morning instruction.

Father Hecker during his missionary life (to Catholics), never preached the evening sermon, and had a monopoly of the morning instructions. The old Fathers told us this was his choice; and they added that though the other Fathers were distinguished orators, yet Father Hecker's instructions were not seldom the most popular feature of the mission.

In the evening, invective; intreaty; reproach; pleading; impassioned remonstrance; warning and threatening:—all resulting in horror of sin, terror of the Divine wrath; and towards the end of the mission compassion for Jesus Crucified, and tender sentiments of hope and love. In the morning, the calm unveiling of the secret processes of grace in approaching the Sacraments; the plain marks of true and false friendship for God; the ways and times and circumstances of reconciliation; the prudential rules and the precautions of a right beginning of a good life; the forecast of helps and hindrances for future perseverance. Decide between the two claimants for favor if you can. Fortunately the rivalry is but fanciful.

When we were told to prepare a set of morning instructions for the missions, the first direction given us was heavily to emphasize the need of *interior dispositions* for reconciliation with God. Father Deshon (God rest his dear soul), one of the original Paulists, was our mentor; he, next to Father Hecker, was the prince of morning instructors. He said, in effect: "Everything in time and eternity depends on the sincerity and death of the sinner's sorrow. Do justice to all parts of the Sacrament, but enforce most earnestly the sincerity of supernatural grief for sin, and the absoluteness of the determination to sin no more, and to provide for all means necessary to that end in the future."

Make every effort to have music and hymn singing at the early service. See the organist and choir after Mass the opening Sunday; two verses of *Veni Creator* before night sermons, plain music after sermons during the collection; at Benediction, music plain and short; during early Mass, Litany of the Blessed Virgin Mary, and familiar hymns.

CHAPTER XIII

REMARKS ON THE DIFFERENT MORNING INSTRUCTIONS

Examination of Conscience.—First of the early instructions—a “trial instruction;” in style and manner a sample of the others; let it be superlatively good and very well delivered.

Urge diligence for the sake of truthfulness, but especially for the sake of sorrow, and again for the sake of purpose of amendment and perseverance. Always have in view the spiritual essentials, sorrow and purpose of amendment; especially when you address children.

It helps the one on the order and method—the proper form and manner and matter—of Confession—how to go through with one’s Confession; this latter generally being omitted for lack of time.

This instruction may not be so needful for frequent communicants. But it is a dire necessity for hard sinners now become penitent.

At the end be sure to announce: “The instruction tomorrow morning will be an important one; it answers the question: What kind of a Confession do the Fathers wish us to make at the mission; must we tell all our sins over again?”

Manage to soothe the scrupulous, and to stimulate the careless; though it is not so easy to do both in the same instruction, yet it must be done.

In a parish of fervent spiritual condition, this instruction may be omitted and its place taken by that on general Confession, or on contrition; the omission is for the sake of adding an instruction later on, such as Perseverance or Holy Communion.

Good and Bad Confessions.—Given on Tuesday morn-

ing. Forecast by a notice at both the Monday morning and night services. This announcement always secures a better attendance Tuesday morning. The sermon Monday night on Mortal Sin also helps the attendance the next morning. Everybody wants to have a settled mind about the kind of a Confession expected; and about the validity of all their past Confessions. What helps the morning service helps the whole mission.

No other instruction is listened to with such fixed attention as this—even when devoid of all adornment. Of course it needs clearness and emphasis of statement, as well as forceful delivery.

The object in view is first, to lessen the number of general Confessions made for the sake of devotion, or from mere uncertainty of mind about past Confessions. These are not to be exactly prohibited, but discouraged on account both of lack of time and the danger of arousing scruples. It allays scruples about past Confessions.

We should not discuss fine points of theology, but only give plain statements of principles. It safeguards against the complaint of a pastor: "The mission left my pious people all scrupled up." It fastens minds on matter absolutely and wholly certain. It briefly suggests various cures for scruples, exposing the delusions of the scrupulous. And it reassures timid consciences.

Refrain from *minute* discussion of what makes a Confession sacrilegious or invalid. Unusual causes of a bad or invalid Confession need not be so much as named. The late Father Deshon, one of the best morning instructors, never used the term *General Confession* in this instruction or in its announcement, since the very words would set some people's minds awry. We guide good people to more efficacious means of pacifying conscience, namely prayer, special devotions, week-day Mass and frequent Com-

munion, alms, little acts of self-denial, kindness at home, visiting the sick and other works of charity and religion. One should add that any serious doubts about past Confessions may be laid before the Father confessor.

But on the other hand we should invite and facilitate general Confessions of unquestionable obligation—remedying the saddest of all conditions known to “the ministry of reconciliation” (2 Cor. v. 18). We explain just what certainly makes a Confession bad. And clearly state exactly how to go about remedying it—before and after entering the confessional. In short this instruction arouses souls, and more especially invites and encourages them, to make an obligatory general Confession; promises the patience and kindness of the confessor; tells of the brevity of the ordeal; shows the sweetness of the peace resulting—final and eternal peace.

Bear in mind, that the very presence of such an unfortunate in the church, proves at least his incipient willingness to make the venture. Show immense kindness, adding only a little drop of sternness.

Contrition.—Rated by the standard of importance this instruction should be the best of the mission. Contrition outranks every other disposition for pardon of sin. With the kindred one, purpose of amendment, it is the practical outcome of the graces of the mission. Father Lewis of Granada’s famous book for ordinary Christians is *The Sinner’s Guide*; this instruction is the sinner’s guide to salvation.

Every sermon and instruction should show the preacher’s practical knowledge of souls and display his earnestness in saving them. Let this one show his best wisdom, and exhibit a deeper shade of serious purpose than any other public utterance.

It is principally needed, of course, for ordinary hard sin-

ners. In parishes where the people are fairly good, scandalous vices largely repressed, Easter duty and Sunday Mass almost universally attended, we often meet a tendency to religious formalism. Men are found who go to church and to occasional Communion without keeping the Commandments of God: they feel they must go to Mass and at intervals to Communion to save their reputation rather than save their souls. A man is called a "practical Catholic" because he makes his Easter duty and usually goes to Mass, though year after year he goes on an occasional "spree," even goes to bad houses now and then, and habitually curses and swears; to say nothing of dishonest practices in business, and loose talk about matters of faith. As a result the Sacraments are sometimes received—we do not say sacrilegiously, but invalidly, because contrition is superficial. In fact such defective Confessions are the whole cause of the demoralization we have adverted to, and lack of amendment.

These "practical Catholics" Cardinal Manning calls Sacramentarians: Salvation without keeping God's Commandments is their heresy; salvation by Sacraments alone, or by outward Sacramental forms; the body of the Sacrament without the soul—external rites lacking inward grace. This instruction with that on the purpose of amendment, corrects this evil condition totally. The outward forms of religion are made alive with interior dispositions. It also guides correctly a sinner overcharged with excitement on account of listening to the evening sermons. It moderates his panic and it substitutes a calmer mood—sorrow less demonstrative but deeper and more reasonable. This instruction tames a wild torrent into a peaceful mill-stream.

It provides a calm, vivid reckoning with God unto reconciliation. The inspirations of grace are separated

and distinguished from the nightmare of dread; the fear of God is made chaste and gentle—as true as ever but not very sweet, assuming control as a compelling sense of black ingratitude—all tending towards a deep rooted love of Jesus Crucified.

Blessed is the missionary who can so treat this subject so that his sentences shall dwell in the penitent's memory as life-long maxims of virtue.

Purpose of Amendment.—It follows Contrition. Its importance is that of perseverance, conditioning even the validity of the Sacrament. Most penitents lack sufficient advertence to perseverance, and this instruction cures that defect. It is usually the last instruction on the dispositions necessary for a good confession.

Some missionaries join Contrition and Purpose of Amendment making of them one instruction. Here are the Pros and Cons:

Pro: Joining them enables one to give an additional instruction on a Commandment, or on Communion, or on Perseverance. The two subjects are closely related, and are readily joined in one. A sermon on perseverance, embodying purpose of amendment, is often preached.

Contra: Failure of amendment is a standing reproach against missions, a most serious one, not wholly undeserved. Help to perseverance is of greater importance than information on an additional commandment. It is better to make Purpose of Amendment as distinct from Contrition as possible: strengthening the weak spot in the ramparts. The super-fervor of the mission is calculated to breed over-confidence in the future. The sermon on perseverance comes after all or nearly all have received the Sacraments, resolutions are therefore no longer Sacramental. This instruction embraces a careful treatment of the occasions of sin, a subject that can hardly be given

a whole sermon without crowding out the sermon on Mercy, or the Passion, or Communion, or Prayer.

Conclusion.—This is admittedly at least a case of doubt. Take no chances—choose the safer course and make a separate instruction.

How to Make One's Confession.—There is more use for this instruction than just to guide the penitent about what to do and say, important as this is; for it warns him about what *not* to do and say. All the formalities of Confession, whether liturgical or traditional, are exceedingly significant of the Divinity of the Sacrament and enforce its supernatural qualities.

Opportunity is also given to touch upon and emphasize the interior conditions of truthfulness and candor, of sorrow and purpose of amendment, already treated of in the other instructions.

But this instruction must often be omitted in order to make room for others more essential.

Satisfaction.—Too often Satisfaction is treated by the people as something quite apart from the Sacrament of Penance; mainly because it is performed by the penitent alone and after leaving the confessional, sometimes done only after a considerable interval of time.

Show therefore that Satisfaction is necessary to complete the Sacrament; it is not a mere annex, but an integral part of it.

Explain with fullness of detail its typical significance, as being the earnest money of the full payment of our penitential debt to God after the guilt of our sins has been remitted by absolution; being related to pardon as purgatory is related to heaven.

First Commandment of God.—An unusual instruction, made almost necessary nowadays, at least in some places, by the extensive revival of Spiritism.

May be replaced by an evening instruction on the same subject, before the Rosary, or by management of the Question Box.

It is easily made a parish sermon or one of a Lenten Course.

Second Commandment of God.—Never omitted, even at a woman's mission—least of all at a children's mission.

The great Holy Name movement has bettered conditions—urge joining that society. Always and everywhere this is a much needed instruction. Cursing and swearing is a scandalous vice—especially in family life—essentially scandalous.

Avoid repeating the exact words of profanity.

Third Commandment of God.—Never omitted; its importance is self-evident.

One-third part devoted to Sunday rest, two-thirds to attendance at Mass, which should be shown as a test of really Catholic faith; often it is the last religious observance given up by sinners. Renewal of attendance at Mass is the best hopeful sign of a sinner's repentance; and it obtains grace of repentance for other sins. The secret influence of the Real Presence does its best work during Mass: listening to a sermon, even a brief one; the spectacle of good people worshipping; some known to be penitents, others innocent; arousing reproaches of conscience; realization of the difference between earlier and later eras of life.

Meanwhile his presence elicits the prayers of his friends. At a mission, attendance at the daily Mass is the best sign of success; and after the mission the best sign of lasting success. In family life, going to Mass is the great weekly event. In lack of custom of family prayers, it is the only religious event of the home life; for it seldom happens that all go to Communion on the same Sunday.

We depend on Sunday Mass for a recognized sign of religion in a household.

Do not reveal too fully the opinions of theologians about what is valid attendance; or about various excuses for absence; or for working on Sunday; or different kinds of labor allowed.

Be firm but not too insistent about Mass on holydays of obligation. Yet enforce emphatically the obligation under pain of mortal sin unless a real necessity hinders.

Fifth Commandment of God.—Never omitted, especially in women's week. The main purpose is to correct bad temper, willful anger, habitual scolding, family quarrels and dissensions, hatred, revenge, unforgiveness of injuries. Lay main stress on these and give the longest time to them.

This is the occasion for careful but very strenuous treatment of birth hindrance, and abortion; strenuously but cautiously treated; guilty ones made perfectly aware of the sinfulness of it, and yet so that all who are in good faith or partial good faith about marital onanism shall be corrected, and instructed and enlightened fully about the hideous wickedness of this vice. Meantime be sure that guileless young women may not in any degree be scandalized; nor any ugly questioning be caused.

You need go no more than half-way towards plain speech: nowadays you will easily be understood. Be on your guard in all such matters against words in the least degree unbecoming your holy office, and the holy place in which you are preaching. Repress every least sign of ill temper. A fuller discussion must be postponed to the sacred privacy of the confessional. Missionaries are sometimes justly blamed for excessive plainness of speech in this instruction. "Race suicide," "hindering a family," "improper marital conduct"—such guarded expressions

as these amply attain your object. Never use the term onanism. The term abortion may be plainly spoken.

But this part of the subject is always to be treated briefly. The Catholic conscience is easily aroused on such matters.

Then a few words about lawful forms of homicide; something against duelling and murder; and that will bring you to the main part and real purpose of the instruction; namely, animosity, harboring ill-feeling, family quarreling, hot-tempered disputes. No time can be spared to more than touch on scandal (backbiting) often ranked under this head.

Be sure to insist on reconciliation of near relatives who are not on speaking terms.

Seventh Commandment of God.—Usually crowded out at a one week's mission. In former times when all missions were for two weeks it was invariably given. Crowd it in if you can; the subject is too seldom fully treated of in parish preaching: it is of much importance here and now. Consider the tendency to dishonesty of smaller office-holders; and the widespread dishonesty about debts to store-keepers.

The sins of the dishonest rich provoke the dishonesty of the half-despairing poor, and feed the fires of communism. The public conscience is sadly "legalized" on this subject: if the law doesn't catch you, you are considered honest enough.

One should dwell insistently on the obligation of restitution; difficult for the average man duly to appreciate. Payment of debts—one can hardly be too emphatic on this important matter. Avoid minute distinctions between grave and light matter; better leave it to the confessional; say the same about circumstances which change grave matter into light matter, such as thefts from parents or other

near relatives; and vice versa. No need to advert to the obligation of paying interest at restitution; defer that to the confessional. But the obligation itself must be emphatically insisted on.

Never omit this instruction at a children's mission. An honest child seldom becomes a dishonest man. Early habits of pilfering are often impossible of reform.

Eighth Commandment of God.—Very good for a children's mission. Sometimes an alternate for Fifth Commandment; the pastor may tell you of conditions in the parish calling for this instruction. There are parishes deeply infected with backbiting and gossiping—it has been the chief evil. Occasionally the pastor himself is the chief sufferer; his choir, housekeeper, relatives—his school, the sisters—all are gossiped about.

Be stern and rigid in matter, as the sin is an obstinate one: yet kindly (the universal rule) in manner and choice of terms and epithets. Not too detailed, nor even insistent, about restitution of good name, which is very seldom possible anyway.

It is a vice too often prevalent among women. If you can succeed in setting all the good women right on this topic all the rest will soon become so.

It is very easily made into a sermon for parish occasions or Forty Hours' Devotion.

The Means of Perseverance.—The marrow of three sermons: 1, Occasions of Sin; 2, Prayer; 3, Frequent Communion. Let it be every way exceedingly practical.

The spirit is that of the Purpose of Amendment. Of course it is not given in case a sermon on Perseverance is preached.

CHAPTER XIV

REMARKS ON THE DIFFERENT SERMONS OF A CATHOLIC MISSION

The Opening Sermon.—In some ways the most important of the mission; especially in all undivided missions. (A divided mission is one in which the first week is given up to the women and second to the men.)

It is preached at the High Mass the opening Sunday. All the missionaries should be present in the sanctuary. Some missionaries have a procession of the parish clergy and themselves with other ceremonies just before this sermon. Sometimes it is preached after Mass is over, because, as it takes up nearly an hour, notices included, or the preacher feels freerer, knowing that the celebrant has got his cup of coffee. This favors offering up a few Paters and Aves with the people at the end.

I have known of missions when this sermon was omitted and one on mercy or salvation substituted—very unwisely, except at a renewal. Even in parishes well used to missions, the introductory discourse serves a necessary purpose. The graces and obligations of a mission even when fully known, yet benefit by rehearsal and enforcement.

In divided missions it reaches only that fraction of the people called the High Mass congregation, and herein is a real hindrance to its usefulness.

Yet that same class being of more or less social prominence, is often most spiritually necessitous. Win them to appreciate the mission and to attend it, and you will catch some of the biggest sinners in the parish. And their example has much influence on the simpler classes.

In the preliminary correspondence with the pastor it is customary to request him in announcing the mission to the people to urge them to attend the High Mass on the opening Sunday, adding that the sermon will be an important one. Also urge this at the early Masses; and it should appear in the leaflet advertising the mission.

In a divided mission more than ordinary care must be given to the announcements at the early Masses the opening Sunday. These announcements take the place of the opening sermon if not to most yet to many of the people, and should be amplified so as to embrace all its chief features. These announcements should of course be given by a missionary who is not saying Mass. He should if possible appear in mission dress, his crucifix on his breast. In any case they and all announcements at missions should be given from the platform or pulpit. The same is to be said of all public discourse by a missionary.

To both pastor and people the opening sermon and the one on that Sunday night are trial sermons showing what the Fathers can do as preachers. And what style of men they are—harsh, kindly, ranting, intelligent, dull, brilliant.

One should preach such an opening sermon as would draw these remarks: "I must make the mission." "I want to hear him again." "He has caught me." Sinners should be led to resolve on the spot to attend. Good souls are filled with joy and hope; all are set to praying. The pastor is made to feel at ease, and is confident of success.

The opening sermon is frequently the one remembered

longest. First impressions, if strong, are indelible. Especially with those who never made a mission before.

Dignity of manner, joined to an air of at-homeness with the people should plainly appear. A missionary should never feel as a stranger or a visitor among people anywhere. And a strong tone of affectionate zeal should be cultivated. Let a man but persuade the people that he loves their souls, and he may say what he pleases. Fearless denunciation of sin is needed but not reckless or frantic; and emphatic promises of Divine favor.

The more irksome difficulties are the strangeness of the place and people and pastor. But in this respect all congregations are pretty much alike. Again, the sense of being the target of criticism. But neither pastor nor people are as critical as one might suppose—are generally all too ready to be pleased. The most serious difficulty is the dry matter of this sermon, answering many questions about graces, duties, times of services, etc., and preceded by the long series of announcements. Cure this by illustrations. "With that man's sermon there is no need of a stereopticon" should be the feeling. Another difficulty is the limited time allotted to do justice to all requirements. Yet it is a time of ardent curiosity on the part of the people. One must instruct and explain and yet be oratorical. But the use of illustrations again cures this difficulty.

Endeavor to stimulate curiosity, arouse interest, excite emotions of dread and of love, and this for all classes, simple and educated, good and bad.

This sermon, after a few practical trials is generally made a fine success. The Father is himself aroused to hope great things from God. He is put on his mettle. He longs to win the people and to please the pastor. He reveals and to some extent describes his own life-work in this sermon as he does in no other.

It is not thought prudent to give detailed information about the indulgences of the mission; do not say that attendance at least at such and such a number of services is necessary to gain the indulgence. We do say that one plenary indulgence is attached to attendance at the services and reception of the sacraments and the other to the Papal blessing. If much more than that is said a mercenary spirit may be engendered.

Give them full information about the interior spirit of the mission, proper sorrow for sin and confidence in God, with the exact and faithful attendance on the public services. *Emphasize strongly* the spiritual side of the mission. Sorrow of the heart for sin, sympathy with Jesus Christ, the peremptoriness of the call—no delay! final and irrevocable resolve to serve and love God perfectly. Connect these interior dispositions with punctual and uniform attendance at the exercises, especially the early morning ones.

The people should leave the church with every reasonable question answered; fully and expressly resolved to make and attend the whole mission even at the expense of great inconvenience. In view of that—relying on that—make unlimited promises of miracles of conversion.

Distinctly promise, that no matter how great one's sins may have been, if he stops them now, and is sincerely repentant, he will receive his absolution on the spot, without being put off for a single day.

Exhort all to bring in hard sinners. Also earnestly promise that grown persons who have not made first Communion will be instructed and put through to the Sacraments, announcing the hour and place of meeting them. Urge Catholics to bring in Protestants, naming time and place for meeting them.

When the people of a country station are expected to

attend a mission in the main church then one of the Fathers should go to the station, preach them this entire opening sermon, directed to that end, viz., to secure their attendance at the main church; earnestly exhorting them to make the necessary sacrifices. But of course it will be better to stay over and give them their own mission.

The Importance of Salvation; The Value of the Soul; Temporal and Eternal; The End of Man.—Usually it is preached the first Sunday night. It is never omitted. As the End of Man it shows our relation to God as our only destiny, duty, and joy, arousing the sense of Divine allegiance. This is best outlined in St. Ignatius' "*fundamentum*." As the Value of the Soul, showing man's dignity as a creature of God made in His image, elevated to sonship, redeemed by Christ. *Temporal and eternal* is a contrast between the things of the body and of this world and the things of the soul; it is less theological and philosophical.

This sermon is concerned closely with each of the others. Note that every mission sermon while mainly teaching its peculiar lesson, borrows from any and all of the other mission subjects for its own ends. This one brings out the contrast between our zeal for perishable goods and our lack of zeal for eternal goods. Your auditory should be amazed and confounded at their folly in this regard. Gradually it penetrates into the deeper and quieter thoughts. This topic is usually the main incentive to the final and irrevocable choice of a devout life. It outranks all others for generating or perfecting vocations.

For reproving sinners and leading to repentance, its purpose is to settle the reasoning faculties into their proper train. It is introductory to the whole mission influence, imparting right appreciation and estimate of Divine

things, preceding the generating of holy fear and love by the other sermons.

It is only half a severe sermon. It imparts a full array of pros and cons in the controversy between the temporal and the eternal—even when sin is not in question. That awful factor being added later on, the victory is soon complete for God and heaven.

This sermon weakens the sinner's resistance to the onslaught made on him by the next sermon, Mortal Sin and the others on Death, Judgment, and Hell. And all these in turn prepare him to appreciate the infinite benignity of God's pardon, shown in the sermons on His mercy, Christ's Passion, the Blessed Sacrament, etc. Thus the triple fountain of all other mission influence, as indeed of all religious sentiments, is in this sermon joined to that on Mortal Sin and the one on God's Mercy to Sinners. These three should be the best written and most powerfully preached of the whole course.

"I have been living amid dreams and illusions" should be the feeling of every soul on leaving the church on Sunday night.

Impress deeply on your hearers the folly of seeking worldly joys, and the unreality of human purpose generally. No easy task, one would think; yet it is quite attainable by careful preparation, and by candor and earnestness of delivery. Worldly pursuits, even innocent ones, unless subordinated to religious ends, are illusory, confusing and harmful; show this clearly. There is no difficulty after that in showing the incredible folly of sinful conduct.

This sermon is specially helped by comparisons and illustrations of all kinds—except those that are petty or trifling or humorous. Our Saviour's parables and maxims are very valuable. Lessons drawn from familiar

things are very useful. It is a sermon, therefore, not hard to prepare; one admitting of plain diction, as long as it is direct, emphatic and clear; compatible with simple delivery as long as one is in dead earnest.

One circumstance adds a peculiar importance to this sermon. In a divided mission heard by all the women and all the men respectively, it is the first sermon of the course; and at every mission the first evening discourse. Give it every advantage therefore both in preparation and delivery. If possible let it be preached by a fresh man, not by the Father who preached the opening sermon at the High Mass that day.

It is an invariable custom to precede it with all the mission announcements; and to end by insisting on attending early morning service as a sign of earnestness. Monday morning's attendance is universally looked upon as a test how well or ill the sermon on salvation has been preached.

Mortal Sin.—Nearly always preached on Monday night.

It is indispensable; but one may substitute Delay of Repentance or Final Impenitence, because the spirit of these three is nearly identical.

It is sometimes given with advantage at a non-Catholic mission, to refute a prime error of our times, namely the guiltlessness of sin; which is too often attributed rather to environment or heredity than to free choice.

All doubts of the reality of moral wickedness should be dissipated by this sermon. Hence it deals in reasoning as well as in exhorting. Yet it is a fierce invective. It is the dark side of the sermon of the previous evening, the Value of the Soul, or the Importance of Salvation. It develops and illustrates the influences fatal to the soul's happiness and hindering its salvation. Though it has much reasoning, it is wholly comminatory. Its impor-

tance is measured by the necessity of instilling the fear of God into sinners' souls.

Both in matter and manner it should be a perfect sermon, pulverizing the sinner's pride and capturing his reason in spite of all resistance. Preached with languor, or faultily composed, it may "let the mission down," a term used among missionaries describing the cold douche-like effect of a poor sermon after a successful Opening and a powerful Salvation sermon.

A hard sermon usually to prepare, so as to satisfy oneself. Mortal Sin is the most actual of all the facts of our poor human existence. But it is essentially an interior condition; an abstract topic to be closely fitted to the most concrete actualities—the state of enmity to God. Personal guilt must be demonstrated, and acknowledgment of it forced from the sinner. Yet this faces many difficult problems: temptation, temperament, ignorance, passionate haste, habit, heredity, and surroundings.

But there are advantages: the fund of illustrations from the miseries of daily life; spectacular examples from Scripture and History, and all the evils of human existence from offending God.

Be on your guard against a partial treatment of this awful subject—a little corner of a charnel house. The sermon must embrace all the essential elements of mortal guilt—a willful, knowing disobedience of God's law in grave matters.

It is very necessary to treat clearly (in the early part) of the essential difference between mortal and venial sins; also the reason why mortal sin may be committed in disobeying God in matters in themselves not gravely important, such as violating the rules of abstinence or fasting; again, strong emphasis must be laid on the inner mental conditions of real repentance. The freedom of the sin-

ner's will, and entire knowledge of what he is about when sinning, must be always and fully brought home to your hearers, by express mention and occasionally renewed insistence.

Many preachers confine themselves to the consequences of mortal sin, temporal and external. This is of doubtful expediency, though these matters must be dwelt upon. But nowadays we need to link the consequences, namely loss of heaven and condemnation to hell, with the sinner's reasoned out and knowing purpose to risk this calamity for the sake of present enjoyment of his guilty acts. To inculcate the right appreciation of this, without being over-didactic and becoming tedious, depends largely on one's capacity to use illustrations. But of course the life of man is full of them; Scripture teems with them. This is the sermon of a missionary, not the treatise of a moralist.

Our object is to arouse the earlier and preliminary emotions of contrition, namely a vivid dread of eternal loss, profound self-contempt, even self-horror, and a trembling fear of the anger of God.

Dwell extensively on the evils of religious formalism; point out that sinners too often look on sin as breaking a law and on repentance as mending the break—only that. Just as a broken bone is very painful, so it is set by a painful process. A broken Commandment is a painful evil and is repaired by the painful remedy of Confession. The personal relation between God and the sinner is in too many cases not intelligently adverted to either in sinning or in repenting. Hence the early and too frequent relapse of repentant sinners. Contrition becomes a legalistic and not a personal sentiment.

This sermon is customarily closed by the preacher kneeling down on the platform and reciting in a strong voice

the exact words of the people's usual act of contrition, or a close paraphrase of it.

Death.—There are two kinds of sermons on death. One is on the Lessons of Death treating on the shortness of life, the fleeting character of all things of earth, the possibility of a sudden death, and endeavoring to realize the sentiments we feel at the death of a dear relative. This is the usual sermon.

The Life and Death of the Sinner is the other. It is allegorical, being a narrative of a typical bad man's life from the cradle to the grave. The greater part of this sermon is descriptive of the sinner's last hours.

As to which of these is most powerful in its effect is dependent on the preacher. The latter, if well written and well preached, is thought to be the most effective. It is a pictured sermon made up of scenes and incidents and personal traits. It elicits and finally absorbs the interest of the hearers in the career of a bad-living Catholic. The shock felt at his dreadful death is exceedingly beneficial.

The former kind is easy to prepare and to deliver. As to the latter, to sustain an allegorical narrative for forty-five minutes without losing the people's attention is difficult for most preachers.

There is a yet a third sermon on this subject called the Death of the Just Man. It belongs to the gentler subjects of the second part of the mission, being calculated to encourage the penitent sinner to undertake a stalwart warfare against his vices so as to make sure of a happy end. It is too seldom preached, and in fact is not easy to prepare successfully, being when best presented, like the sermon on the Death of the Sinner, largely allegorical. In a divided mission this may hold a large place in the usual sermon on death in the women's week.

The sermon on death is rarely omitted. It usually

falls on Tuesday evening. Its tone is comminatory, the object being to instil the fear of God into the sinner's heart by painting the terrors of an evil deathbed. Many sinners have been made saints by the sudden death of a bad companion. To produce some such effect is the purpose of this sermon, especially the one on the Life and Death of the Sinner, which is unmitigated threatening from first to last. The one on the Lessons of Death allows only an occasional mitigation and that with brevity.

Much that is matter for the sermon on the End of Man may be used for this sermon; the transitory nature of worldly joys, the hideous delusion of pampering the sinful flesh doomed to rot in the grave, are all made to point the moral of the deathbed scenes.

It often happens that this is the most powerful sermon of the mission. And it is the easiest to prepare. Happy the preacher equipped with a first-rate sermon on death, who can mingle in his hearers' minds tender recollections of departed loved ones with the horrible dread of dying an unhappy death. An occasional mention of our Saviour's death is of much use in this discourse. It softens the rigors of the lessons taught, without blunting their force. Death is never so eloquent as on Calvary.

A certain sincere sadness of manner and tone is the proper accompaniment of all religious denunciation, even the fierce invective necessary in this kind of a sermon.

No subject is better adapted to the use of illustrations of every kind—incidents, and examples, etc.

Make much of the solemnity of the topic, yet be careful to avoid a whining tone of voice—never bid for tears: something entirely contemptible in a Catholic priest. One should always be absolutely candid in dealing with God's people. And a mild personal character should appear beneath the sterner messages of God's justice. Aim at

moving the real heart of the sinner, and not commandeering his passing impressions. Aim too at the wickedest and the dullest of your hearers: indeed do that in all mission preaching.

Be on your guard especially against mawkish sentiment when preaching such sermons to women. An appeal to intelligence is just as much in place with them as with the men.

Be careful not to strain your hearers' respect for your sincerity. For example: do not dwell too emphatically on the possibility of one or other of them dying suddenly before morning. In all such things draw a clear line in your mind between possibilities and probabilities.

Yet instances of the sudden deaths of sinners, or even of good men, are of value. God permits them for this end. And the warnings of Our Saviour about sudden death are indispensable.

The Particular Judgment.—It may take the place of the sermon on Hell. But to many sinners it is of inferior importance to that subject on account of current questionings. It is sometimes (with better reason) a substitute for that on death. It is seldom nowadays that both judgments are preached at the same mission.

The Particular Judgment is usually more difficult to treat than the General. The latter is privileged with a very full treatment by Our Lord Himself.

The Scripture for this sermon is scanty, as far as direct application is concerned. But numerous passages are found, and very powerful ones, of indirect application. Especially those teaching the lesson of personal accountability; which is a prime necessity for real repentance; and also, of course, for perseverance. It reveals fully and develops in realistic form the personal element in the guilt of sin. Few sinners will hold out against a vivid

realization and consciousness of what it means to be face to face with God, eternity depending on the result of the meeting.

Driven well home, it will cure that secret tendency to presume on God's mercy which smooths the way of many a sinner to his downfall; an ingredient in the sinner's guilt, notably in the relapsed. The sinner must reckon with God personally for all his deeds, words, and thoughts—few even of guileless souls duly realize this.

Herein one must constantly advert to the entire justice of Christ's judgment. Justice and goodness are blended, the second being the irresistible witness and vindication of the first. It is the patience of Christ in this life that approves His rigorous justice after death—and adds an infinitude of terror to it. How long He has waited for the sinner to repent, and in vain! How many warnings has He sent, and always received the answer, not to-day! How many times has He pardoned the sinner only to see him relapse, and often very quickly. Call attention to such aggravations of the sinner's guilt.

Point out that as often as ~~He~~ he was tempted, God gave him grace to be good and continue so if he wanted. No man ever becomes God's enemy unless by rejecting the alternative of His friendship. The graces of a good life were always at his command and were always rejected.

This sermon, carefully and judiciously prepared, is literally the most *searching* of the severe sermons. One of its manifest objects is to examine the sinner's conscience as nearly as possible as God shall do it at the hour of death. It reënforces the influences of the instruction on Examination of Conscience. It renders a superficial one or a perfunctory one impossible. It is thus the proper sequel of the sermon on Death coupling time with eternity—the very hinges of all life.

The use of imagination is lawful, and is very effective here, as it is indeed necessary; though one should be on his guard against extravagant imagery. When the sinner leaves the church he should find his soul hung with pictures of his arraignment and judgment before Christ—the pleadings pro and con, the sentence, the final delivery to his horrible jailer the devil for eternal chastisement.

The introduction should always be a summary of the evidences that there is really going to be a Particular Judgment; also the difference between that and the General Judgment.

CHAPTER XV

REMARKS ON THE DIFFERENT SERMONS OF A CATHOLIC MISSION (CONTINUED)

The General Judgment.—It is one of the great sermons of our religion especially of Advent. It is often the master stroke of the mission. It has changed the hearts and lives of many millions of sinners.

St. Vincent Ferrer (died 1419), who was one of the greatest missionaries to the faithful since the Apostles, preached it so invariably and so forcibly as to be called the Angel of the Judgment. In Christian art he is pictured holding a trumpet. Yet he strongly urges the preaching of these terrible subjects with an affectionate manner yet with command appropriate to such a message. This sermon is better, perhaps, than Particular Judgment for the women's week, as it strongly develops the motive of shame.

It has the unique advantage of a complete Scriptural treatment. Our Redeemer has Himself given us many details of the end of the world and the day of universal reckoning. Next to the Sermon on the Mount His prophetic discourse about the day of judgment is the longest of any given by the Synoptics, and of His prophecies it is by far the longest. And nothing can exceed the terrible vividness of His description. Here and there the epistles mention our Redeemer's second coming; St. Paul is full and frequent in his references to it. It plainly occupied much of his thought.

The glory of the just at the Last Judgment is not dwelt upon except as a foil to the misery of the lost; this is a wholly comminatory sermon. A separate sermon may be preached on the lessons of hope in the Last Judgment; but it would be directly the inverse of this one and would belong to the group of more consoling subjects.

The sentiments to be aroused are the all-needful ones: (1) shame at the thought of the revelations of the last day; (2) responsibility for the ruin of other souls, driven home by the mutual reproaches of sinners; and (3) horror at the final and irrevocable sentence of the Judge against the sinner by our Redeemer Himself.

Keep these sentiments constantly in view in preparing the sermon, and devote two-thirds at least of your time to them. Endeavor continually to convince sinners of the entire justice of their fate if they refuse to repent. Be on your guard against spending too much time on the portents going before Judgment Day; also against spectacular rhetoric. The temptation is strong, for the collapse of the universe in the fiery visitation of God's wrath, the coming of the angel and the sound of His trumpet, the descent of the souls of the blessed from heaven to resume their bodies, the dreadful deluge that hell will vomit forth upon the earth of all the souls damned ever since the beginning of the world, the flight of the angels to the ends of the earth and their marshaling of the nations about the throne of Jesus Christ; and then the division of the saved from the lost. All this may tempt you to indulge in lurid rhetoric, and to give an impression not consistent with interior sentiments necessary for repentance.

It is not scenic but moral effect that we should aim to produce, personal rather than pictorial.

St. Ignatius' famous meditation on the Two Standards may furnish much of the material for this sermon.

Eternal Punishment.—Or it may be called the Sinner's Doom; or Hell.

Always give a doctrinal summary at or near the beginning, including a clear statement of the dogma, with a selection of the more powerful texts of Scripture, preferably Our Lord's words; also some passages from the Old Testament; and from St. Paul.

Call attention to the universality as to both time and place of this belief, in all ages, among all nations, even pagan and savage; the steadfastness of the belief in all Christendom; note the insignificance of the petty Christian sects which are avowed Universalists.

Advert to the inseparable union of this belief with that in human immorality; also of the instinctive belief by everybody that as a man dies so does he remain, good and happy, or bad and miserable—permanent wickedness after a death in wickedness. The belief in hell sometimes ebbs, but it never fails soon to flow back again into the human mind and heart, whether it be religious or not.

In fact this sermon though discursive enough, is yet essentially argumentative. Scout the notion of the alternative of annihilation of the wicked at death; also that of a future probation, neither of which has the slightest evidence to support it.

Insist on the willfulness of mortal sin, persisted in deliberately unto death itself, open-eyed, and never without some taint of presumption of God's mercy.

Do not strain the credulity of your hearers—never force on them what is not necessary to believe; indulge in no fantastic or extravagant illustrations. Holy Scripture is terrible enough without drawing on a lurid imagination. One may go so far as to excite sympathy for the damned. Distinctly allow for the mysterious nature of all future states of existence.

Let your manner be regretful, plaintive; and your statements temperate, since your matter is so awfully certain and so frightfully menacing. Ranting is never so much out of order as when preaching on the eternal fate of the wicked.

The Mercy of God.—It is one of the sermons never omitted, or at any rate, not without an adequate substitute, such as Our Saviour's Passion and Death, or The Blessed Eucharist. However short a mission or retreat may be, thoughts on the Divine mercy are indispensable.

The purpose is twofold; the immediate and most important is the repentance of the most hardened sinners; secondly, to inspire the principle of perseverance, which is not fear but love. Add a third reason, to correct in some few minds a tendency to despair, as well as to cause all the people to adore God's loving kindness very devoutly.

As to the first, it meets the case of a sinner deeply infected with pride. He is too proud to yield to fear. Fear he has, but it is not as strong as his pride. An appeal to a nobler sentiment than his fear gives him an excuse to yield as well as a higher motive in the process of repentance.

As to the second reason of this sermon, that is, provision for perseverance, we know that fear will not long hold its own against serious temptations.

This sermon should be mercy throughout, and, so to speak, unmitigated mercy. The alternative of justice should never be suggested in this sermon. The sinner knows well enough from previous sermons that that alternative is a real one. In preaching justice always hold out the alternative of mercy, but not vice versa.

The man who preaches the last of the severe subjects, such as Hell, should not be called on to preach mercy the

very next night. The contrast is something of a shock. The difficulty, however, is overcome by preaching instead of mercy, a sermon on the Passion, Prayer, or Holy Communion, fully advancing God's mercy, but more indirectly.

Otherwise stated: In preaching the severe topics one should bear in mind that mercy must have its place. Let one preach the terrors of Divine justice in a spirit that is not wholly inconsistent with his preaching the invitations of Divine mercy later on. God's justice, if rightly treated, will but bring into clearer relief the supremacy of mercy. And if God's mercy be supreme in itself and in His dealing with sinners, as we all agree, so should the sentiment of mercy be supreme at a Christian mission, and remain the mission's remembrance; its aftertaste.

We cannot help thinking that a sermon on one of the gloomier topics is well sacrificed in favor of a powerful sermon on Christ's love for sinners, or the death of Our Redeemer, or the Eucharist. Eight nights of public discourse to penitent Catholics should have more than two or even three sermons devoted to the infinite pity of God for sinners. The fear of the Lord is, indeed, the beginning of wisdom. Very well; secure a good beginning; but as you proceed consider that the whole Divine dispensation is one of love. "Taste and see that the Lord is sweet" (Ps. xxxiii. 9). But the taste of that mission is bitter and the aftertaste so remains, that is overcharged with invective and anathema. The rival feelings are, on the one side, a feeling of relief at escaping hell; on the other side, an intense sentiment of affection, gratitude and loyalty toward Christ Crucified for the gift of heaven. Which of these is most worthy of our attention at a mission, or at any other time? Both of these feelings should be in every heart, but not in equal force. "Perfect love casteth out fear" (1 John iv. 18). Tears of grief followed by

tears of love and of joy—this is the condition to be aimed at. If you end the hard sermons on Friday night with a discourse on Hell or final impenitence, then Saturday night service is often omitted to give place for the confessions. Sunday morning the audience is not full and the topic is often Zeal for Souls or Duties of Parents. The one single feast of love is the closing sermon. This last is sometimes sadly distracted by the special collection for the "Holy Fathers." What should be the permanent mind of a penitent sinner, one whose perseverance is yet to be achieved? Certainly a mixture of fear and love of God, but far more of love than of fear. Here then is the aim of Christian preaching, namely a Christian mind inspired more by love than by fear.

All the qualities of the preacher should conduce to make his hearers rather love him than fear him, since he stands for God: "God is charity" (1 John iv. 8). If this be true of the preacher, should it not be true of the whole influence of the mission? Sinners are first won by fear, but are finally won by touching their hearts—by love. However true it is that frightening sinners is necessary, yet men are not *finally* saved by stampedes and panics. The tenderness of Christ for sinners is His chief characteristic. Make it that of your mission *taken as a whole*. Inflamed with this spirit, even when you preach fear, souls will not revolt against you. From the majesty of God to the loving kindness of Christ—behold the journey to salvation.

The Passion of Christ.—This sermon, if well done, has a good effect on non-Catholics. We have known it to be preached at the end of a non-Catholic mission by way of appeal for fidelity to conscience. The passion-sermon as it is preached to Catholics has hardly any place in Protestant preaching. It may take the place of the sermon

on mercy in a Catholic mission. Better have both. It will serve for a Good Friday sermon—amplified and divided up, it will make a whole Lenten course.

Guard against even the least comminatory matter or tone. It is to touch the sinner's heart, not to frighten him.

If it were your masterpiece it would be rightly placed; for the master work of God is Jesus Crucified. The outward sign of the mission is the great black cross; so the most precious gift of the mission should be sympathy for Jesus Crucified.

Our Redeemer's whole mission is to draw all men to His cross, and "We preach Christ and Him Crucified" (1 Cor. i. 23). Let us say with that Apostle: "I judged not myself to know anything among you save Jesus Christ and Him Crucified" (1 Cor. ii. 2). And again: "With Christ I am nailed to the Cross" (Gal. ii. 19). Our vocation is to lead men to Calvary. Everything depends on the enduring qualities of the penitent's contrition, that is to say on some form or other of love—what else but love of our dying Saviour? sympathy for Christ; shame for causing His death. The reactive effect of sympathy for Christ Crucified is self-contempt, the loathsomeness of sin. These sentiments partake of fear also, but a higher and more potent fear; the highest form of fear is humility. Study of the Passion of Christ should be the unceasing preparation, remote and immediate, for mission preaching.

The treatment of the topic cannot be too much in detail, nor yet too doctrinal. We should be continually taking notes for the sermons about it. This study likewise combines a most fruitful, personal, devotional exercise. There is no inspiration so effective for fervent preaching as the feeling that Christ died for the souls whom we address. No study so well unites doctrine and illustration for ser-

mons on other topics as the full and exact knowledge of the meaning of Calvary; none so readily driven home by personal application. We suggest an occasional mention of Holy Mass and Communion in this sermon.

There are various kinds of sermons on the Passion. (1) A narrative sermon, embracing the summarized events, words and thoughts from the garden to the sepulchur. (2) Selecting one or other part of the Passion, briefly concluding with a picture of the Death: for example the events of Calvary alone. (3) The Seven Last Words. (4) Treatment of the big vices—blasphemy, sacrilege, impurity, drunkenness, worldliness, set over against the sufferings of Jesus Christ peculiarly applicable to each. (5) Or again the chief virtues practiced by Our Redeemer in His Passion. In all cases make sure of personal application to ordinary sinners.

Be careful to avoid prolixity; do not overrun your time in this or any other sermon. Make up for lack of fuller treatment by your fervor and intensity.

In your introduction make sure of treating of the doctrine of the Atonement: that Christ died to save us from hell, and that this is the only reason why we are saved.

Never take for granted that the people need not be instructed about ordinary doctrines. The greater truths are all of them ever ancient and ever new. A new statement by a new man freshens interest and inspires renewed faith in any doctrine, however trite it may seem. This subject is especially full of not only the most necessary, but the most consoling, as well as most humbling of all doctrines.

The Duties of Parents.—This may hold a place in a series of sermons on States of Life. A standard sermon never omitted in a two weeks' undivided mission.

It is of much benefit in any parish. Especially one

without a parish school, or with a school poorly supported by the people. Opportunity for explaining the Catholic idea of schooling is here offered. Sometimes a whole sermon is preached on that subject. It serves well at the dedication of a Catholic school, or the Sunday preceding the annual opening of classes.

It is intended for parents, and mainly to show the dignity and responsibility of the parental office; but it helps all classes. It heartens parents to fulfill their duties conscientiously; it exalts the married state.

Its tone is not drastic, but rather congratulatory, and dominantly encouraging. Yet it must touch some sore spots in parents' hearts, but with a physician's hand.

As to matter, it is essentially an instruction. In the manner of treatment it should be made a great sermon, a real oration. It invites the use of illustrations; and the sermon may well abound with anecdotes.

A sermon very pleasing to Protestants. To them the doctrine is novel and unexpected; the ideal Christian family; old-fashioned Christian views of the parental office and family life. Protestants are surprised at Catholic doctrine of the dignity of the parental state, and the sanctity of marital relation.

Intemperance.—First explain the card (see next page) to the people—how, when, where. Good for nearly every Catholic mission in cities and industrial towns. It often serves a good purpose in a non-Catholic mission.

Two kinds of sermons: One is almost exclusively directed against drunkenness and its proximate occasions. The total abstinence pledge is incidentally advocated, as the best and the only generally secure remedy.

The other is mainly devoted to advocating the pledge. Of course much is said against drunkenness, but much more in favor of total abstinence, on its own merits

and as both a remedy and antidote; the principal theme of the discourse.

The first kind is applicable to a larger general public than the second, whether Catholic or non-Catholic. It may be called in either case a lecture or a sermon.

Either of these two kinds of discourses is of great value. Besides its direct effect in reforming drunkards or preventing drunkenness, it edifies the non-Catholics, and contributes the Church's quota to the common good of the community.

It is especially necessary where there are many Catholic saloonkeepers in the town. A condition which is equivalent to the existence of many Catholic drunkards. And what parish or town is not grievously hurt by hard drinking and saloon going, especially in the wreck and ruin of the young man?

Needless to say the preacher should emphatically express approval of the Prohibition Amendment.

Note: This card is explained and distributed the night before the sermon on intemperance or that on the proximate occasions of sin. The people retain the main part and return the coupons with name and address after the sermon to the missionary, who goes through the church to collect them.

TOTAL ABSTINENCE PROMISE

MADE AT THE

CHURCH OF (Name and location of church)

60th St. and Columbus Ave., New York

For the love of God and for the good of my soul, I promise to abstain from intoxicating drinks and to avoid saloons.

Name.....

For.....Years.

COUPON.

I have signed the Total Abstinence Promise for.....years

Name

Address

Tear this coupon off and give it to one of the Fathers.

(Reverse side)

A's REASON.

I feel that by making this promise I can encourage others, who may need it, to do the same.

B's REASON.

I have noticed that those who make and keep such promises are better Christians, have better health, longer life, and pleasanter homes than habitual drinkers.

C's REASON.

I cannot afford to be constantly drinking. I have a family to support, and they need all I can earn.

D's REASON.

I must do some penance for my sins; such a self-denial is pleasing to God and meritorious in me.

E's REASON.

I am afraid of giving scandal to my children or to others; should any one by my example become a drunkard, what could I answer in the day of Judgment?

F's REASON.

Drunkenness is a great cause of sin, cruelty, and crime; I intend to avoid even the occasion of it.

G's REASON.

Once I was a victim of the drink habit. I am resolved never again to submit to its slavery.

H's REASON.

When the demon of discord caused by drink enters the home, the Angel of Peace departs. I prefer dwelling with the Angel of Peace than with the demon of discord.

Furthermore it gives you the opportunity to publicly state the Catholic position on the saloons, quoting the Third Plenary Council on them, and on our men idling about them, spending their money there, etc. Also the many public Catholic approvals of taking and keeping the pledge.

Given during the Catholic mission, one should make sure of the sermon being noticed and extracts of it printed in the local press. This recommends to the public the Mission to non-Catholics, if one is to follow.

With non-Catholics, no one can stand for good citizenship who is not outspoken against the saloons. Quite rightly so. And if one's citizenship is suspected he will have small chance of a hearing for his religion.

The effect of a powerful Catholic sermon on intemperance, including candid arraignment of saloons, is "a stunner" to the Protestant ministers.

The good effects are enhanced when the missionary publicly proclaims himself a total abstainer. All this especially because our doctrine on this subject is quite free from fanaticism, different from that of the ministers.

If you think this topic will give offence to the pastor, you are very probably mistaken. This sermon often makes a convert of him. Not seldom he is glad to have a stranger tell truths and score vices that over-prudence hinders himself from doing.

Our missionary experience has taught us this very plainly. And it strengthens the hands of the secular authorities in dealing with saloons for violating the excise laws, especially those regarding Sunday observance. It stops the mouths of those Catholic offenders who have been quoting the Church as, at least, negatively, in their favor; or standing neutral in this awful battle. It strengthens Catholic parents in preventing and curing

drunkenness in their young sons. It assists the temperance society of the parish, if there is one. We often enroll new members. At any rate we enroll large numbers of total abstainers by means of the temperance cards. All this especially because it is connected with the mission, often the holiest religious event of the Catholic's entire life.

As to the missionary being a total abstainer himself. Consider the personal advantages, as an appropriate form of self-denial for one who must closely copy Jesus Crucified. Consider his share of Christ's atonement for this sin in His sacred thirst on the cross. Consider that the man who preaches total abstinence will do so with very much greater earnestness if he is himself a total abstainer: he must publicly and privately urge it incessantly. The total abstinence pledge is the only generally efficacious cure of excessive drink. Multitudes *must* take it: and will do so much more easily if urged by a priest who sets them the pattern as well as enforces the reasons, adding example to precept.

And if everyone of our people was a total abstainer it would be a God's blessing: In many places it would make the Catholic parish an earthly paradise, few souls being in any practical danger of eternal loss. In many places total abstinence would make Catholicity an irresistible force among non-Catholics.

CHAPTER XVI

REMARKS ON THE DIFFERENT SERMONS OF A CATHOLIC MISSION (CONCLUDED)

Proximate Occasions of Sin.—Taking for granted sermons or instructions on prayer and communion, this sermon completes those on the means of perseverance. St. Alphonsus insisted on this sermon at every mission however short. At any rate its substance is given in the instruction on purpose of amendment, as well as in the sermon or instruction on the means of perseverance; besides constant mention of the Occasions of Sin in all sermons and instruction.

It should be given, if possible, early enough to anticipate the bulk of the Confessions, and is smoothes the way to necessary promises to the Father Confessor.

It, more than any other, carries the fear of God out of doors, distributing its safeguards over the weak spots of the sinner's life. It projects the mission into the coming months which are the most critical period for a repentant sinner.

If you wish to go out of common ground and would attack strictly local occasions of sin, consult the pastor beforehand. But sometimes he wishes you to attack them and yet wouldn't thank you for consulting him about doing so. Bear in mind differences of opinions about various kinds of dancing. Always condemn public irresponsible balls and improper dancing. Preach with much vigor; no compromise. The subject is easily helped by illustrations.

Zeal for Conversions.—Sermon for a Catholic mission; for Good Shepherd Sunday; or any other appropriate occasion. It may well be preached at High Mass on the opening Sunday of a non-Catholic mission, or better an earlier Sunday, so as to leave time for carrying out the practical suggestions of this sermon.

It should be preached at every Catholic mission whether followed by a non-Catholic one or not. The Church is Catholic and *Apostolic*. This discourse inculcates a virtue necessary for integral Catholic character. We should give to all our work, but especially to our preaching, a savor of our primary vocation as missionaries, namely the making of converts, both of Catholics who are hardened sinners, and of non-Catholics.

Let this be your stock sermon, to be preached while traveling or visiting, unless a different one is imperatively demanded by the occasion, or insisted on by the pastor. In which case introduce yourself: "Brethren, I am a missionary to non-Catholics, and I had intended to preach on convert making, but," etc. It behooves us to show our colors, in season and out of season. "No man lighteth a candle and putteth under a bushel" (Matt. v. 15).

With a little adjustment this will serve for a sermon at the dedication of a church, choice being had either of it or such ones as the Rule of Faith, Why I am a Catholic, the Blessed Eucharist, the Divinity of Christ.

Somewhere in the beginning of the sermon announce that your theme is the Conversion of America—this invariably. Claim the whole nation for God and His Holy Church. Let priests and laymen feel that each particular Catholic has a real part to play in a religious work no less national than personal: a mighty vocation.

Spend most of your time in showing first the duty of making converts, and second the glory of it. And then en-

large sufficiently on the practical methods to be followed, which however, might make another sermon. Go as much as possible into the details of influencing non-Catholics favorably towards the Church.

At the end, each listener should be filled with zeal for conversions and resolved to do something practical. Preach so that every one of your hearers shall be inspired with enthusiasm; indeed feeling obligated practically to set to work to draw others into the Church. Remember that if such a sentiment becomes general the conversion of America is assured at no distant day. Say much that is of a very practical nature. How to approach non-Catholics on religious topics. How to use the privileges and opportunities of friendship and acquaintanceship with non-Catholics.

In case a non-Catholic mission is about to open, show the methods of bringing non-Catholics to the services; which methods, after all, are very direct and simple. This sermon should be the very inspiration for a non-Catholic mission.

It should, indeed, inspire the hearers' whole life with zeal for making converts; a bright appreciation of the duty we owe to our separated brethren; the wonderful merit we win by the exertion of even a little zeal among outsiders.

There are of course different kinds of sermons on this topic, according to the dominant note that is struck; such as the providential vocation of America, and the evident Divine call for this nation's conversion—the sermon resulting in a sort of patriotic feeling of zeal. Again, one may dwell mainly on the mission of Christ's Church to save all men, showing what a marvelous boon is granted a man in converting him.

Yet another scheme would interpret the heart of the

Good Shepherd, and make the appeal a personal one as directly from our Redeemer Himself. But whichever thought dominates, neither of the other thoughts should fail of full mention.

And in any case considerable time must be spent upon the practical side of convert making.

Heaven.—Two kinds of sermons. 1—On confidence in getting there; that is to say assurances of a happy death. 2—One explaining and picturing the actual joys of heaven.

A sermon too seldom preached in ordinary parish work, due to an exaggerated notion of the difficulty of preparing it; for the joys transcend one's imagination, as they are most perfectly supernatural. But we can show them by contrast with the miseries of this life. Too seldom preached on missions; crowded out by the sterner subjects. Also by the difficulty of preparing a wholly sensible sermon. Yet if the sermon be not the most brilliant, it will be good enough to leave a most beneficial nutriment of hope.

In a divided mission it serves well for the High Mass on the middle Sunday—a mixed congregation. Even as a Close. Once (better twice) every year in parish work.

This sermon should not be framed for the dainty appetite of the devout. Rather an incentive to perseverance for the downright penitents. The certainty of eternal happiness is the noblest of the "Mercenary" motives of virtue. But all classes of souls will greatly benefit by it, if fairly well written and if preached with sincerity and fervor.

It will be highly useful to the aged, most of whom suffer from depression of spirits. Also good for those who lead good lives in spite of violent temptations. Others suffering from hopeless disease, poverty, or any other misfortune. Or who have the care of such unfortunates. These will all thank you heartily and remember you with

gratitude. There is scarcely a family that does not suffer from some misery, often bearing intolerable burdens. The promise of eternal happiness is the sweetest boon they can receive.

And whatever contributes to the joyful side of religion is an invaluable aid to Christian faith and love. Of the three theological virtues, the middle one is too often least emphasized. To despise perishable joys is the whole negative side of Christian life. To appreciate eternal joys is no small part of the positive side. This requires a bright realization of imperishable joys.

Consider Our Lord's custom and how often we read of angels and saints in glory even in the Old Testament. We preach reluctantly on hell because we are forced by sinners to do so. We ought joyfully to preach on heaven: because we are glad to do so.

Furthermore, this sermon tends to soothe the dangerous discontent rife among the workers, which is the source of communism and anarchism. No Christian with a vivid hope of paradise can be misled by dreams of an earthly Utopia. Present uneasiness among the toiling masses is not compatible with trust in the Christian's happy death and eternal glory.

Be on your guard against too flowery a style.

Prayer.—It belongs to the second part of the mission. Seldom or never omitted. If not a sermon then give it a big part of the instruction on perseverance. Keep constantly in view the necessity of the ordinary daily prayers of a Catholic, especially his morning prayers. Inspire this routine practice with a living earnestness.

This sermon ranks high in the mission. Blessed is the missionary who can make it unforgettable. And cause a converted sinner to say: "That sermon gave me the finishing touch."

The chief difficulty is the triteness of the topic. But this is relieved by illustrations, and by special earnestness of delivery. Do not forget to plead for the practice of table prayers. And of family prayers in common. Single out parents as being bound to restore these holy customs in Catholic households.

Do not omit special mention of the Rosary, the Angelus, visits to the Blessed Sacrament, and spiritual reading. Tell how to lessen distractions, especially by choice of times, places, attitudes for praying. Praise devout societies by name.

Do not discuss the niceties of theologians about mortal and venial sin in omitting prayers ; it will make some scrupulous and others lax. Prove that prayer is of obligation ; also insist that prayer is its own reward—soothing and comforting, obtaining all graces, securing final perseverance. That its neglect is hurtful, its total neglect, fatal. Insist that great temptation demands increased provision of prayer. And that after a sinful life penitents cannot possibly persevere without a strict rule about their prayers.

If you have any special devotions to recommend, let it be done only after consultation with the pastor. And ask him if he has any that you can promote. But invariably urge, in addition to the Eucharist and Passion, devotion to guardian angels, patron saints, the patronal saint of their church ; of course urging devotion to the Blessed Virgin Mary, and St. Joseph, and the Sacred Heart.

Also bid the people pray daily for all in civil authority, naming the president and congress, governor and legislature. Especially insist on the duty of prayers for their pastor, the Pope, the bishop, parents, relatives, friends and enemies, benefactors.

This sermon is like an instruction in matter, concerning duties, methods, benefits, losses—rather than for arous-

ing emotion; yet it must be given in the tone and with the fire of a sermon, with occasional bursts of eloquence.

Do not have more than three points; its many features tempt one to multi-punctuation, a serious defect in popular discourse.

The Blessed Virgin Mary.—This sermon can be made a most efficacious guide and incitement to perseverance; and is closely associated with that on prayer. As the Blessed Virgin is constantly referred to in all sermons and instructions, this topic can hardly take the place of one on prayer, or mercy, or the Blessed Sacrament; but is of great value for the recruiting of a sodality.

Its doctrinal features are at the same time intensely devotional; to preach Our Lady is to treat of the Incarnation most essentially. But the practical uses point to a standard and continual help against the encroachments of unchastity or irascibility.

St. Alphonsus Liguori could convert the most hardened sinners to thorough-going repentance and reform of life by his management of this great and touching theme.

Holy Communion.—This sermon is to be composed as a fervorino, that is to say a discourse to generate enthusiasm. This spirit inspiring the preacher, he must none the less fully treat of such practical matters as first, frequency in receiving the sacrament; second, diligence in preparation; and third, fidelity in thanksgiving.

Bear in mind, too, that it is a mission sermon, that is to say primarily directed to newly penitent sinners, and, besides, full of encouragement, yet with a suggestion of warning; as well as the plainest possible explanation of this Sacrament's necessity for perseverance both in the immediate future and finally unto the end.

It may take the place of the sermon on Mercy, or the

Passion; and it may serve as the Closing Sermon, with the vows of baptism or without. Be sure to mention and to recommend all the devout societies of the parish.

Perseverance: Well Founded Trust in Final Perseverance.—Substantially the same as the instruction on this topic, but differs in not treating very pointedly or in detail occasions of sin; but advancing very prominently the grace and virtue of hope. Occasions are worthy of a separate sermon; they are pointedly dwelt upon in the instruction on purpose of amendment. *Both* the instruction and sermon on perseverance will hardly ever be given at the same mission.

But both this and a comminatory sermon on Ill Founded Trust in Final Perseverance may be preached at the same mission; but this should always be done by the same preacher. It is a companion piece with the other and usual sermon on this topic, which is hopeful; this one being comminatory. It serves the purposes of a sermon on Delay of Repentance. Both these sermons on perseverance may be given, one after the other.

It is an invective against "mission Catholics" or "Sacramentarians." It points out the dangers of half-hearted service of God. Its proper place is right after the beginning of the Confessions.

The Closing Exercises, and Renewal of the Vows of Baptism.—The following is the order:

1. The short instruction or Question Box is not to be omitted; followed by the Rosary.
2. An explanation of the font of baptism erected in the sanctuary; followed by an explanation of the renewal of the vows which is to take place at the end of the sermon, giving all the questions and answers, so that the people may be prepared.

3. The sermon.
4. The renewal of the vows.
5. "Thanks be to God, to the Pastor," etc.
6. The Papal blessing.
7. The collection.
8. Benediction of the Blessed Sacrament, and the giving of the Scapular.
9. The blessing of articles of devotion.

This ceremony is announced two or three evenings and mornings beforehand. The font of baptism, or some symbol of it, is erected in the sanctuary, decorated with lights and flowers.

This baptismal decoration may be placed on one of the side altars, removing the statue. Or on the preacher's platform itself, the great mission cross forming a striking background; in which case you preach from the pulpit. Or it is set up on some tables and boxes, covered over with cotton cloth, and rising in two or three high steps till it dominates the whole auditorium.

As to the font, use that of the church if possible; otherwise a large garden vase, or a bread bowl and stove pipe all covered over nicely with white cotton; alongside the font a candle, a white veil, a surplice and two stoles (white and purple), the salt, the oil, the chrism, a copy of the priest's ritual, and the register of baptism lying open. These are the usual instruments of the Sacrament of Baptism. It would be well if one could stand within reach and hold up each article while explaining. As many candelabra as possible; and a good assortment of flowers. The candles on the font are lighted during the recitation of the beads. All this is got ready on Saturday, set up immediately after the last Mass on Sunday before dinner by the sanctuary ladies, or the Sisters, under the direction of the missionary.

Manage to have the pastor and assistant present at the sermon and the renewal. The congregation is carefully instructed by you how to answer and to make the vows. This is done at or very near the beginning of the sermon at the time you give the description of the font. The whole form, including all questions (but not mentioning the holding up of the right hand, which is sprung on them by surprise at the actual renunciation), all the questions and answers are recited by the preacher word for word, very carefully, in the introductory part of the sermon. And this may well be repeated just before the actual renewal.

The preacher insists on a vigorous answer, fervent in spirit, and in a loud tone of voice. Each one—so they are directed—must call his answer out loud and strong; and all together.

Sometimes the congregation hold lighted candles during the renewal. This is never done at the mission for women or girls, nor in a congregation of both sexes; only in a congregation exclusively of men.

The candles are sold at the book stand; are publicly blessed before the sermon begins; are lighted by altar boys passing up and down the aisles just before the renewal.

Sometimes the candles are presented to the altar (for use at Mass) at the end of the service; otherwise they are carried home for religious use. The men are directed to hold them in their left hands, so as to leave the right hand free to be raised up during the ceremony.

The following is the form of questions and answers often used:

The Vows of Faith.—"Do you believe in God the Father Almighty Creator of Heaven and Earth?" "I do believe."

"Do you believe in Jesus Christ His only Son Our Lord?" "I do believe."

"Do you believe in the Holy Ghost, the Holy Catholic Church?" "I do believe."

"Now hold up your right hands"—the preacher raising his own right hand.

The Vows of Renunciation.—"Do you renounce the devil?" "I do renounce."

"Do you renounce all his works?" "I do renounce."

"Do you renounce all his pomps?" "I do renounce."

"Do you renounce hereafter all mortal sin?" "I do renounce."

Then the preacher exclaims: "Thanks be to God! O thanks be to Jesus Crucified! O God, witness our sincerity. We do believe in Thee, and in Thy Son, and in Thy Holy Spirit, and in Thy Church, and Thy Commandments, and Thy Sacraments, Thy love for us and Thy paradise. O Mary, Immaculate, pray for us that we may keep our vows. Guardian Angels and Patron Saints, pray for us that we may never sin again. We call heaven and earth to witness that we belong to God—henceforth and forevermore to God, and to Him alone. We have given up the devil and all his works, and all his company, and all mortal sin, now and forever, from this day to the end of our lives."

All this comes at the end of the sermon. The questions are to be asked in a loud and inspiring and imperative tone of voice, with a strong rising inflection at the end of each question.

You will notice that the order of the questions is not the same as in the ritual of baptism, in which the renunciation comes first. The reverse order is here used for the sake of the climax; the renunciation is placed last as more spectacular than the profession of faith; and

has a more practical hearing on perseverance; and also lends an opportunity to add the vow renouncing all mortal sin—making a better climax every way.

After the vows are over the other thanks are given, something like the following: "Thanks be to God for this mission, for your attendance, so continual and faithful; your fervent dispositions, and your holy promises to your father confessors; thanks be to God in advance for your final perseverance."

Then this is added: "There may be some who have not made the mission. Here is your pastor present with you tonight; none is better fitted to help you to be reconciled with God, none more willing. Come to him," etc.

"We thank him and his assistants. Brethren you have a good pastor; reverence him in your conversation; pray for him; his appeals for money answer generously. We thank all who have prayed for the success of the mission. All who have brought sinners to it. We thank the choir. We thank all who have assisted about the church. We thank the newspapers for their notices of the mission services. We give you all our blessing."

Then follows the Papal Benediction; five Our Fathers and Hail Marys are to be recited in common for the intention of the Holy Father as a condition for gaining the indulgences. The preacher directs a "Hymn of Thanksgiving" to be sung such as "Holy God We Praise Thy Name." On this last occasion the missionary generally gives Benediction of the Blessed Sacrament himself.

Notice, again, that we shorten the questions of faith. This is for the sake of simplicity; if the entire third question were asked many would begin to answer (as experience has proved) before it was half done.

FORMULA AD BENEDICTIONEM PAPALEM
IMPERTIENDAM

CUM INDULGENTIA PLENARIA

Sermone habito, sacerdos populum benedicturus primo recitat actum contritionis—anglice:

AN ACT OF CONTRITION

O my God! I am heartily sorry for having offended Thee, and I detest all my sins, because I dread the loss of heaven and the pains of hell, but most of all because they offend Thee, my God, Who art all-good and deserving of all my love. I firmly resolve, with the help of Thy grace, to confess my sins, to do penance, and to amend my life.

Deinde dicat alternate cum populo quinque Pater et Ave Maria, cum Gloria Patri, pro intentione Summi Pontificis. Tunc surgens, manu dextra elevans crucifixum cantat:

V. Sit nomen Domini benedictum.

R. Ex hoc, nunc, et usque in sæculum.

V. Adjutorium nostrum in nomine Domini.

R. Qui fecit cælum et terram.

V. Benedicat vos omnipotens Deus, Pa†ter, et Fi†lius, et Spiritus†Sanctus.

R. Amen.

Tunc cantantur a choro hymni utut Magnificat, Te Deum, etc. Deinde sequitur Benedictio SS. Sacramenti, cum precibus sequentibus:

V. Panem de cœlo præstitisti eis.

R. Omne delectamentum in se habentem.

Oremus.

Deus, cujus misericordiæ non est numerus, et bonitatis infinitus est thesaurus; piissimæ majestati tuæ pro collatis donis gratias agimus, tuam semper clementiam exorantes; ut qui petentibus postulata concedis, eosdem non deserens, ad præmia futura disponas.

Defende, quæsumus, Domine, beata Maria semper Virgine intercedente, istam ab omni adversitate familiam: et tibi toto corde prostratam, ab hostium propitius tuere clementer insidiis.

Deinde fit commemoratio de Patrono vel titulari Ecclesiæ. Postea oratio pro Papa:

Omnipotens sempiterne Deus, miserere famulo tuo Pontifici nostro N—, et dirige eum secundum tuam clementiam in viam

salutis æternæ; ut te donante tibi placita cupiat, et tota virtute perficiat.

Deus, qui nobis sub Sacramento mirabili passionis tuæ memoriam reliquisti: tribue, quæsumus, ita nos corporis et sanguinis tui sacra mysteria venerari, ut redemptionis tuæ fructum in nobis jugiter sentiamus. Qui vivis et regnas in sæcula sæculorum.

R. Amen.

The Father who gives this blessing should be vested in surplice and stole, holding uplifted in his right hand his crucifix.

The renewal of the vows is a very usual way of closing a mission, and a very popular one. Most missionaries prefer it as a close, and only have a different ceremony when this one has been used at several previous missions in the same place and has grown stale.

Rightly done, and with a well decorated baptismal font, it is a very impressive, solemn ceremony. It most appropriately and publicly proclaims the sinner's return to God, finally and forever.

Read the history of the early Church, and see how deep a reality to our forefathers in the faith were the baptismal vows. During hundreds of years the majority of Christians were baptized when grown men and women, being converts. Their preparation, seldom less than a year, was like one long mission—a veritable novitiate—divided into distinct parts marked by the use of the various symbols of religion which are now used all together in administering Baptism. It was in innumerable cases a preparation for martyrdom. As converts are now exceptional the usual condition of mind about Baptism is somewhat different; but reverence for that sacrament is not wholly abated. Ask a well prepared and devout convert the effect of Holy Baptism, if he happens to receive that sacrament absolutely. And as to the born and bred Catholics, this ceremony associates the grace of repentance with all the stainless innocence of childhood.

Nearly every one of the hard sinners in your auditory was once an innocent Christian child, full of the joy of Divine love. The mere thought of his early days often moves such a one to tears. This ceremony of renewal, following immediately upon a week of constant prayer, hearing of sermons, sorrowful Confession, and fervent Communion make life seem actually to begin over again. The cleansing of repentance and absolution is made to rival the brightness of original innocence.

The penitent is encouraged to begin life over again, and at this ceremony he publicly places himself on record as a new-born child of God. He has reconsidered and readjusted and renewed the entire purpose of his life. He starts afresh with the public proclamation of his heartfelt allegiance to His Maker and Redeemer.

No graces are so enduring as those of Baptism, none are so necessary. All the holy sentiments of the mission can but gain a quality of perseverance by being sealed publicly with the baptismal influence imparted in the renewal of the vows.

Furthermore, the loud proclamation of the responses are of much advantage, done in the presence of the pastor and the entire congregation. Under our present devotional customs our people (and especially the men) seldom or never speak aloud to God in church unless we call this the murmured responses to the prayers after Mass. Here everyone actually shouts aloud to God, and in the most solemn, reverent, and at the same time excited, enthusiastic manner.

The most appropriate sermon for this occasion, if we take a view at once liturgical and artistic, is a discourse explaining the entire ritual of baptism, all framed in language highly figurative and of lofty tone and manner, constant reference being made to the sacred objects amid

the lights and flowers arranged about the font. These are given their full significance in the Christian's daily life; and especially the vows themselves.

At the end, the full meaning of baptismal grace is brought home to the congregation. Then they are accused—but very briefly—of having broken the vows their sponsors made for them; and also their own promises made at First Communion and Confirmation, and on many other occasions at Confession. But finally they are warmly congratulated on their repentance at the mission, and now on their presence at the baptismal font to renew their allegiance to God publicly and finally, and to begin life over again.

Next in order of appropriateness, a sermon on the dignity of the Christian state, referring frequently to Baptism. Another topic is: The Principle of Perseverance, namely, filial confidence in God joined to love of Jesus Christ.

Yet again, a sermon on the actual means of perseverance serves the end in view. Several other subjects may be used: Heaven, Prayer, Holy Communion—choose always, of course, a subject of an encouraging and joyful nature, with a constant reference to perseverance.

As an alternative, there is another form of closing exercises, namely, that of dedication, either to the Sacred Heart, to Jesus Crucified, or to the Blessed Virgin; with a sermon closely, or at least remotely appropriate to the topic chosen. This may be done with wonderful effect.

But it is not usual to have public questions and answers after such a sermon. But a printed prayer not too long may well be used, given to each one and read aloud by all in unison, fervently and with unrestrained enthusiasm. In a men's congregation the candles can of course be used the same as in renewal of the baptismal vows.

CHAPTER XVII

THE SPIRIT OF THE MISSIONARY

WHEN we say he should be kind in his manner, we say a commonplace thing; but his kindness should be unaffected. Yet artificial kindness is better than none at all.

There is one part of our public speaking which is a good test of right mannered address, and that is making the announcements. One should not make his announcements violently, yet they require much emphasis. The secret is the union of the determined manner and tone with that of unaffected kindness.

One missionary rails at the people and does not succeed. Another seems only making earnest suggestions and he succeeds well. His manner is attractive. If this is true of making announcements it is also true of the sermons and instructions. What is the definition of good priestly manners? Christian charity adorned with Christian humility. There is a way of acting with the people on a footing of equality without forfeiting the dignity of one's office.

We hear of persons of charming manners. They say of such persons, they are always gentle. An affectionate air has a charm. When preaching it charms away the bitterness of the hard sayings of the Gospel. Show me a man of gentle manners on the platform and in the confessional, and he is God's herald to me. Even at Mass this sweetness of disposition is detected by the congregation. Christ's missionary should manifest kindness in all that he says and does. Nothing of his dealings with the people should seem to be merely official.

We have before now heard a missionary preaching whose voice, harsh and peremptory, put a drop of poison

into the sweetness of the message of the Gospel. And yet he was not a harsh natured man, but harsh mannered. We may not say like voice, like men. The people, however, generally do say so. The sound of a church bell will make some dogs howl. I have known priests who made some people howl; and their's is the voice of Holy Church! "I am the voice of one crying in the wilderness" (Luke iii. 4) said St. John the Baptist. That voice made men's heart quake for fear, yet it was sweet as the wild honey he had fed on, or he never could have drawn all Jerusalem to his feet.

In dealing with sinners the summary of priestly manners is compassion and holy sympathy. Give me a missionary of solid virtue and kindly manner and I will show you a good missionary. Yet none the less a lion in the pulpit to evil doers.

What is our purpose? To enlighten, to console, to edify, to save. That is one part. The other part is to rule, to correct, to reprove, but as the Apostle says, "in all patience" (2 Cor. vi. 4). Anyone who deals with sinners to save them must drink deep of the fountain of Christ's heart. He is "meek and humble of heart" (Matt. xi. 29). It is therefore a truism to say that the right sort of a missionary is the man of prayer, especially meditation on Our Saviour's passion.

Remember the appointment of the deacons by the Apostles; "but we will give ourselves to prayer and to the ministry of the word" (Acts vi. 4). It is highly incongruous for an indevout man to appear in the stead of Christ Crucified, especially at a time like a mission. Zeal and unction go together. Love of Christ is indispensable for obtaining love of our people. The dignity of a missionary, or of any priest, is never perceived except through the medium of reverence.

In addressing the people it is well to follow the usual custom and call them "Brethren" or "My brethren." This is preferable to saying "My dear people," which sounds like a king. "My brethren" is also preferable to "My friends" or "Friends." These words may occasionally be used. But immemorial usage and the spirit of the Gospel establishes as our salutation, "My brethren"—the more kindly and humble appellation.

Also in writing and delivering your sermons put yourself squarely in the place of the sinner. Good taste will guide you in avoiding incongruities in this respect.

Respect the sensibilities of the people; and in doing that you will have regard to the perilous temptations which beset them. It is seldom out of place to make an appeal to reason as well as to faith. This supposes a real respect for our hearers. Remember, too, the relation of our people in America to the civil officials. Every office-holder bows down to the people, both in general and particular. Not so the office-holders in God's Church. But the political conditions are not without lessons for us.

As to manners, Father De Ravignau made the sign of the cross with such deep reverence that it was a sermon in itself.

Did you ever notice the statue of a naval hero? You will see the emblems, a ship, an anchor, and a boarding cutlass. Now what should be the emblems of a priest? The cross, the shepherd's crook, the paten and chalice. Thus the *art* of preaching is attained in the formation of the *preacher*. He should be full of truth, a terror to evil-doers, and yet an inspiration of hope to all. A true preacher dedicates his mind to God's truth; his heart to sinners; and his activity and industry to seeking and winning them.

What is peculiar about a mission preacher is that he is

especially devoted to the wickedest Catholics, and the most prejudiced non-Catholics. We go on missions to win the worst.

To bring a wrong-headed man over to the truth is a critical mental operation. To begin with, anything that arouses his prejudice blocks persuasion. So that whilst being determined to drive your message home, you must be no less determined to be kindly disposed and gentle mannered.

As to sinners, remember a sinner must be made to condemn himself. He must say, "I am heartily sorry for all my sins," a confession of immense import. Many of these men are dull. None, however, are without some religious sense. Firm and kindly treatment will arouse it. None are so bad as to be incapable of fearing God, except those who are already in hell. None are so depraved as to be without some admiration for virtue, especially in a messenger coming from God.

St. Philip Neri did a work of unique glory. He changed worldly Rome into a devout city of God. He was the gentlest of men; and his biographers say that the burden of his discourses, public and private, was of the transitory nature of the things of this life, the beauty of virtue, and the love of Jesus for sinners. Praise virtue. Glorify the Redeemer of man. Tell how everything passes away except the soul and God. Do it all with the zest and vigor of kindness.

No man loves vice for its own sake. He loves its pleasures. He is infatuated with its freedom. Tell him affectionately of its final miseries. Describe to him the glory of a good life, and you will not need to call him hard names. He will presently begin to call himself a fool, and then a devil, and soon he will trust you as an angel of God.

The two things that a preacher on a mission should pray for are a kindly manner and a bold and decisive choice of matter. We know perfectly well that there are many souls in hell today just for lack of such preaching.

The prime object of a mission is to save what everything else in religion has failed to save. A mission is an emergency aid, a desperate appliance of Divine grace. Its power is centered in preaching.

Macaulay in his essay on Francis Bacon quotes his contemporary Bugos, who said of Bacon's speaking: "His hearers could not cough or look aside from him without loss." The lightest word of a missionary should be like the sweeping of a goldsmith's shop. He should fix the eye of his hearers as a lighthouse does that of a mariner. He should be so precious in matter and attractive in manner as to make men admire his least personal traits and peculiarities.

Breathe on your glasses and you coat them with a film hindering clear vision. But wipe off the film of moisture rapidly and carefully, and your glasses are much clearer for the whole process. So the justice of God in our death, and His judgment and eternal punishment; coat the soul's vision with a blurring film of terror and misgiving. But this is only that the sermons on mercy and crucifixion may wipe off and clean the soul's spectacles the better to see God's loving pardon.

But above all else the preacher to sinners must strive to be a man of prayer; a pious priest; regular at his daily meditation and spiritual reading. When a missionary is himself a failure how can he expect his sermon to be a success? Our Lord once said to St. Catherine of Siena: "My daughter, think of Me, and I will think of thee." He must be of stalwart spiritual strength who shall respond to the following invitation: "Wherefore lift up

the hands which hang down and the feeble kness" (Heb. xii. 12). Meanwhile if you do gain some success, remember that sometimes God gives His blessing to the sermon and withholds it from the preacher.

Every missionary should engage devout souls of their acquaintance to unite their prayers with his own for the Divine gift of persuasion. St. Francis de Sales wrote as follows to a nun: "My daughter, does your envy of me come from this, that I preach the praises of God? Ah, what a satisfaction to the heart to proclaim the goodness of what one loves! But if you want to preach with me, do so, I beg you, my daughter, by ever praying to God to give me words according to His heart and your wishes. How often does it happen that we who preach say good things because some good soul gets us the grace to do so! Does she not preach sufficiently? and with this advantage, that knowing nothing about her share in the preaching she is not puffed up" (*Letters to Persons in Religion*, Mackey, pp. 408, 409).

It is the preacher's affectionateness that makes the people feel at home with him. A great missionary said: "I must tell you that I preach finely and to my liking in this place. I say something very simple—I scarcely know what it is, which these good people understand so well that they show plain signs of wanting to stand up and talk to me."

An ideal sermon is one in which the whole man preaches. Now how much good can a man do to others who is not good to himself? St. Jerome tells of a spiritual daughter of his: "Nothing was more cheerful and pleasing than her severity; nor more grave than her sweetness. Her very speech proclaimed her love of silence and recollection; and her silence spoke aloud to the heart."

There are many examples of renowned preachers who became so by their sanctity, interior virtue overcoming ob-

stacles in voice and appearance with evident shyness and even lack of sufficient learning. This was the case with St. Bernardine and St. Louis Bertrand. But we never yet heard the reverse of this—a man becoming a saint by learning and oratorical gifts overcoming coldness of heart towards God. Nay, vain glory dampens the little ardor for spiritual things already possessed.

Christian missionary, when thou preparest to ascend thy platform, stand before thy Master's questioning to the chief of all missionaries: "Lovest thou Me?" Canst thou take up and make thine own St. Peter's final profession? "Lord, Thou knowest all things, Thou knowest that I love Thee." Canst thou thus answer in very truth? If not, then thou are no missionary of Christ but a base hireling.

CHAPTER XVIII

THE SPIRIT OF THE MISSIONARY (CONCLUDED)

THERE is a kind of priest who is a specialist in preaching. Among all such preachers the missionary ranks highest. He preaches more sermons than others; to more numerous audiences; he is listened to with deeper reverence. He should therefore be especially careful of the rules of his vocation. Among these is gravity of matter and manner, like St. Paul: "And my speech and my preaching was not in the persuasive words of human wisdom, but in showing of the Spirit and power" (1 Cor. ii. 4).

He should be careful to refrain from the use of witticisms and ridiculous anecdotes. Facility in such things is often a serious blemish in a man's character. Its indulgence is fatal to all missionary effect.

We sometimes find one member of a band whose appearance is a signal for smiles, and whose instructions sometimes profane the religious atmosphere. A mission consists of strictly religious exercises. All should be consistent with a very serious view of life.

It is vain to say that such trifles are needed to keep alive the people's attention. As if the holy Scriptures, Catholic theology, the lives of the saints, and the striking incidents of daily life did not furnish a sufficient store of illustrations. "A facetous remark," says St. Alphonsus, "naturally suggested by the occasion, may perhaps be allowed." But he insists that what is said to raise a laugh, especially with comical gestures, is wholly inconsistent

with both the end in view, which is to fill souls with sorrow for sin and love of God, and one's holy office as the ambassador of Christ—to say nothing of the holiness of the place in which we are gathered.

When we use the word power as qualifying preaching we mean a certain seriousness felt by the preacher and exhibited to the people. He appears what he is, a priest of overpowering convictions. He acts as if he knew God, and that God is with him. And whatever criticism men make of him they should always say: But he is deeply in earnest.

The missionary platform is no place for a superficial character. The missionary exhibits a well-stored mind, a character of decision, a profound sense of the dignity of his office, together with real affection for the people.

It is notorious that some sermons do no good; and occasionally it is truly said: "That sermon has let the mission down." This is sometimes to be attributed to bombast, exaggeration and extravagance of expression; but generally the reason is lack of force. The harm is doubly done by tameness of manner, and indulgence in flippancy language.

It may be said that a zealous priest is easily made a good preacher. If this is true of any priest it is true of a missionary; to be a good missionary preacher one's zeal must be an ardent zeal.

If one has no fire he cannot set another on fire. A man who has no heart cannot speak the language of the heart. St. Leonard of Port Maurice before preaching prayed thus: "Oh God, give me the souls who are to listen to me."

A timid spirit proclaiming the cross of Christ is an insufferable incongruity, offensive to God and man. And if this is true of a cowardly spirit it is equally true of an

ungenerous spirit. A devout writer says: "It is hopeless to attack deeply intrenched vice with a fusilade of flowers." The intrenchments of sin or of error are not captured by pelting them with rhetoric, witticisms and slang. An earnest character with strong words from a loving heart and with an affectionate manner wins men's souls.

Considering that we are fed daily upon the Bread of Life, and that we have stored our minds for years with God's Scriptures and the Church's Divine traditions, how does it happen that we appear before the people weaklings in character, frivolous in our literary taste, and dull in our delivery? Inquire about such a priest's meditations and spiritual reading.

Let the priests that speak well "be esteemed worthy of double honor" (1 Tim. v. 17). Behold the standard of the apostle.

It is related of a preacher who pleased without saving his audience, that on his deathbed, having no sensible sorrow for his sins, he complained to Our Lord: and he was answered from the crucifix: "I give thee that consolation which thou didst excite in the hearts of others by thy sermons." Now an artificial style may win applause, but do we want applause, or do we want souls? "If I please men, I am no longer a servant of Christ" (Gal. i. 10).

And will the adornments without the more solid qualities of discourse win the applause of the intelligent? "Can storied urn or animated bust back to its mansion call the fleeting breath?" Can beautiful language and graceful delivery make the soul of a scoffer quake within him? Or lift a despairing soul into the sweet comfort of hope?

Unless we get the applause of those who are both intelligent and devout we do not succeed. This is seldom ob-

tained by one who plainly desires to please. The reverence of the people is had most easily by those who do not dream of bidding for it; rather it is granted out of gratitude for spiritual favors. Let us never hurt the sense of fitness in reasonable men, nor shock the sense of reverence in devout men by discourses framed and delivered according to the world's standards of excellence.

Speak from the heart: a heart on fire with the love of God's honor, sympathy for the sufferings of Christ, a heart set and determined upon saving souls. What joy can you give any man equal to opening heaven to him? Aspire to that oratorical achievement and none other.

We read sometimes of voyages across a desert waste, and the joy of reaching an oasis. But think of toiling a hot summer's day upon the arid sands of Sahara; enjoying by anticipation the sweet plentiful water, the soft green grass, and the delicious shade of the trees, only to find, on reaching the oasis that the spring is dried up, the grass is withered, and the trees are dead. So the people look forward to a mission with every anticipation of powerful, heart-moving sermons. Imagine how cruel their disappointment if the preaching is not good, yea powerfully good. Little does that man know of the arrogance of human pride who fancies he can conquer it by any force less than the strength of God.

It is a sad thing to listen for a dreary hour to raw stuff, with little method or order; with no real thought in the matter, no sign of thoughtfulness in the preacher, not the least spark of inspiration: if there is energy it is that of one straining for effect.

Generally the poorly-equipped missionary is plainly anxious to finish and be done. He is evidently going through an unwelcome task. How different a vigorous character. He may be a man without brilliant gifts, but

he is full of religion, ardently devoted to the saving of souls.

A style, simple, directly stating truths, illustrating them by easily understood examples drawn from daily life, from the history of Our Saviour and His saints; a delivery on fire with earnestness; a kindly heart; one constantly appealing to Divine and Catholic truth; earnestly conscious of the Divine Majesty Whom he represents; fearing nothing, and yet affectionate; breathing the love of Christ for Whom he stands and to Whom he draws the people. His tone is high-pitched, though a plain speaker; he is a real orator, avoiding novelty, yet abounding with the freshness of his personal zeal; advocating the ever novel appeals of God to His people to come to Him and be saved.

Whatever else is good in our sermon, holy Scripture, dogmatic proofs and human experience are the solid rock upon which the house is built. A study of these is the best intellectual preparation. Bossuet was one of the greatest orators in the modern Church. He was seldom seen without a copy of the New Testament in his hand. Père Lacordaire attributed his success as a Christian apologist—and his achievements are among the greatest of history—to his incessant and devoted study of St. Thomas. And Cardinal Newman, the leading intellect of the English race of his day, was foremost in his knowledge of the Englishman's heart and mind. After his conversion he never preached without previous reading of the Catechism of the Council of Trent. Scripture, dogma, and men, these are the rich pastures for the nourishment of the preacher's mind. Quote, not excessively, but plentifully, from the Scriptures, quote dogma literally, make occasional reference to the Fathers of the Church. One is also helped by referring to well-known historical occurrences and heroes.

Remember that in a Catholic mission the principal articles of Catholic faith are explained, and the entire way of salvation clearly pointed out; all this in an atmosphere at first full of fear of God, presently radiant with the love of God. All the open and secret means God places at my disposal must be made available for saving souls. But the more direct ones are the secret ones—the devout exercises of a priest's life. These form the man. The man cannot be divorced from the preacher. Nothing ever was known so attractive to men as the maxims of the Gospel, when preached in language inspired by Divine love eloquently pleading in the preacher's own heart.

An adjective commonly used about discourses, is the word, "burning." Men speak of burning eloquence. Whose eloquence should inflame hearts equal to the missionary's, who can truly say: "Our God is a consuming fire" (Deut. iv. 24). Let timid characters boast of timid tactics, but the Catholic missionary is aggressive; he assaults sin with fearless energy. He praises the Divine mercy with an ecstasy of conviction. But he is not frantic; he never loses self-control; is no ranter.

Think of this: in every family there is at least one member whose mind rules the others. Bid for his approval. Above all remember God, Who proclaims: "Cursed be he that doth the work of the Lord deceitfully" (Jer. xlviii. 10). Let the missionary speak as from the cross of Christ. Our Redeemer suffered not only for all men in general, but also for each one in particular. The whole fullness of His love is for every particular man. Do I feel that way about particular souls? The more nearly I approach that particular kind of zeal, the better able I am to influence multitudes. Our Saviour was crucified for all mankind, yet the single soul of the good thief absorbed His attention until it was saved. During the last

moments of life eternity hangs in the balance. Let that thought inspire me. Do I preach to many as I would address a single one who was going impenitent to the gallows?

Aim to show men how much Christ loved them. Do that, and methods and means are easily obtained. Do you want fame? Aspire to be associated in future years in the minds of men taken one by one with that act of repentance which was the beginning of their perseverance. O when we are associated in their memory with the discovery of God's love for them it will be fame indeed. A preacher who loves the Good Shepherd will soon know how to speak on the malice of sin, the goodness of God, and the need of salvation—the missionary topics by excellence.

"The Lord shall give the word to them that preach good tidings with great power" (Ps. lxxvii. 12). That is to say, good, well-prepared sermons, preached with genuine fervor. Experience proves that God manifestly aids priests who make preaching a matter of diligent study and fervent prayer.

Once St. Francis de Sales wrote to a friend: "I preached a sermon this morning all flames, for I felt it" (*Letters to Persons in the World*, p. 446).

Some sermons result in invitations to dine out, or holding audiences of admirers in the pastors' parlors. After all a man will preach no otherwise than he lives, for he will in vain strive earnestly to recommend what he is not willing himself to perform. It is not easy for a man to act on one set of principles and publicly praise another set and a contradictory one. It is not easy to be a public hypocrite.

Alban Butler's summary of the missionary oratory of St. John Francis Regis, is instructive. "A sound basis of

doctrine, a familiar tone of address, a resistless flood of emotional appeal: His discourses were plain and familiar. After a clear exposition of the Christian truth he had chosen for his subject, he proceeded with moral and pathetic exhortations. These were delivered with such vehemency that sometimes his voice and strength failed him, and with such unction, that both preacher and audience often were dissolved in tears, and the most hardened left the church with hearts full of compunction" (*Lives of the Saints*, June 16).

PART SECOND

MISSIONS TO NON-CATHOLICS

CHAPTER I

INTRODUCTORY

SOMETHING like missions to non-Catholics were given in this country at long intervals dating from our earliest era. Each was a series of lectures on Catholic doctrine given to mixed audiences every evening for a week, or at least for some days, with a view to making converts and allaying prejudice. The discourses were given both by the secular and regular clergy. Unnumbered single lectures were given on successive Sundays as Lenten or Advent courses, a distinct effort being made to obtain non-Catholic attendance. Taken all together thousands of converts were thus made, and the public mind strongly influenced in favor of Catholicity. All this was largely due to the zeal of our bishops, who have ever taken an active personal share in this apostolic work; and also to our religious orders, many of whose members were remarkably zealous in non-Catholic work.

But these were never called missions to non-Catholics. The present movement is called by that title, being most frequently a supplement to the usual parish mission to Catholics. As this movement of zeal exists today it dates back to the conversion of Father Isaac Thomas Hecker, founder of the Paulist Institute, and to his supernatural

vocation while he was making his studies as a scholastic of the Redemptorist Order. He writes: "My superior put this question to me, and demanded me under obedience to tell him in writing, how, in my belief, God intended to employ me in the future. Though the answer to this question was no secret to me, yet to express it whilst in a condition of such utter helplessness (he was then suffering from severe mental trials) required me to make an act of great mortification. There was no escape, and my reply was as follows: It seemed to me in looking back at my career before becoming a Catholic that Divine Providence had led me, as it were, by the hand, through the different ways of error, and made me personally acquainted with the different classes of persons and their wants, of which the people of the United States is composed, in order that having made known to me the truth He might employ me the better to point out to them the way to His Church; that therefore my vocation was to labor for the conversion of my fellow-countrymen."

A more explicit statement, and one emphasizing the supernatural character of this vocation from heaven, Father Hecker made in after years to individual persons of whom he sought counsel, or to members of his own community in common, especially on one very solemn occasion. It was to the effect that the Holy Spirit gave him a distinct and unmistakable intimation that he was set apart to undertake in some leading and conspicuous way the conversion of this country. We have given his account of it rendered to his superior during his time of study. But this same call, he assured us, was given him previously and during his novitiate.

After the separation of the original Paulists from their Redemptorist brethren, and their founding under Father Hecker of their own community, he took the earliest pos-

sible measures to carry out his vocation. In course of a few years he reached experimentally the method now called a mission to non-Catholics. In the summer of 1863, the hottest part of the American civil war, Father Hecker wrote to Cardinal Barnabo, the Prefect of the Propaganda, as follows:

"It has seemed to me that some more effectual means should be taken to reach the Protestant community. This last winter I ventured with this view upon an experiment. In three different cities I gave, in a large hall, a course of conferences on religion, one every evening, from Sunday to Sunday inclusive. The expense of the hall was paid by the priest of the place, the lectures were all free, and addressed exclusively to Protestants. The halls were crowded at each place, and that my audiences might be such as I desired to address, I begged Catholics to stay away. At the close of one of my lectures there were present twenty-five hundred persons, chiefly Protestants." He then tells of his treatment of the topics chosen, and adds: "The interest shown was remarkable, and the effect was equal to my hopes. My experience convinces me that if this work were continued, it would prepare the way for a great change of religion in this country."

Our non-Catholic missions are the continuance of this apostolate, with several additional features, none or all of which change their substantial identity.

CHAPTER II

MISSIONARY BANDS OF DIOCESAN PRIESTS

THE following is the major part of a paper by the Rt. Rev. Thos. F. Cusack, late Bishop of Albany, who served for a number of years on the New York Apostolate before his consecration; the reader should bear in mind that this splendid discourse was given some twenty-five years ago.

MISSIONARY BANDS OF DIOCESAN PRIESTS

"It seems very commonplace to say that the Catholic Church is essentially a missionary Church; and yet I think it necessary to emphasize it. The command of Our Lord to His Apostles, 'Go ye into the whole world and preach the Gospel to every creature' (Mark xvi. 15), will ever be the mainspring of the Church's activity; an evil day would that one be, could the Church's ministers forget that Divine commission. It is the charter which gives the Church the right to preach Christ's Gospel, and binds her to that work until the end of time. The agents upon whom the Church relies to fulfill her missionary duty are her bishops and her priests. Those who have the '*cura animarum*' are responsible to God, in some fashion, for *every soul*—heathen, Jew, Protestant, and Catholic—within the limits of that part of God's vineyard committed to their care—obliged before God to preach Christ's Gospel to them.

"Catholicity of time and place implies Catholicity of responsibility. Catholics indeed have a special claim to attention and labor. To maintain the faith where it exists, and to minister to the spiritual needs of Catholics who give of their substance for such care, gives indeed to the latter a special claim on our services. A fair day's pay

demands a fair day's work, and, as the Catholics of the flock pay the bills, we are bound to their service by eternal laws of justice; but by the Christian law of the apostolate, world-embracing and time-lasting, we are bound to supply for the needs of every soul, Catholic and non-Catholic, on account of our office as pastors: 'Other sheep I have that are not of this fold; them also *must* I bring;' the great High-Priest, the Pastor of every soul, imposes that 'must' on all pastors. If we claim a monopoly of the right to preach Christ's Gospel, then we are bound to preach it to every soul for whom Jesus died. We cannot decline the rigor of this conclusion; the lack of the '*spes fructus*' may modify or limit or postpone for awhile our obligation. The obligation is indeed different towards non-Catholics, but the difference arises from a difference in title according to which our services are due; to Catholics they are due *ex justitia et ex officio*, to all others *ex officio*. Good order and ecclesiastical enactment, and his official responsibility, demand that the bishop be the arbiter of means by which the Gospel of Our Lord is spread throughout his diocese; but to spread it is an obligation; to deny it, would be to deny the apostolic mission of the Catholic Church.

"Now, I respectfully submit that a missionary band of diocesan priests is a most effective means of spreading the Kingdom of God, to enable the Church to maintain the faith where it already exists and to preach it where it is not known.

"In every diocese we can divide the population into two great bodies: Catholics and non-Catholics called by every name. The Catholic population can itself be divided, as regards its religious advantages, into three classes: Many, the larger number, live in cities where they have every religious advantage—beautiful churches, number of

priests, choice of confessors, variety of special devotions, and abundance of good preaching. Missions are regularly given, novenas and triduums frequent, and the piety of men and women shows that they are well cared for. Other Catholics find themselves in small towns or country places where there is a resident pastor. Here every real need is indeed satisfied; Mass is daily said or nearly so, sermons are usual, and change of confessor, at least during the Forty Hours Adoration, may be had. Missions are not as regular as in large places, though they are as necessary, and perhaps even more so; a new voice to break for awhile the accustomed sound of the pastor's voice, preaching on the Gospel of the Sunday, and a new confessor for a whole week or two to whom one 'can tell everything,' are perhaps more needed to rouse the careless and stimulate the lukewarm in a country parish than in the city, where missions are given in some church or other every year, and where confessors to whom the penitent is unknown may be found by a walk of a quarter of a mile. Finally there are the Catholics who attend the station-church five or ten miles away, and whose homes are scattered far and wide within a large radius. Mass is said for them every Sunday, or twice a month, and Confessions are heard before the Mass—sometimes hurriedly, because the priest is tired by his long drive and weakened by his long fast. Sermons too are preached, but not as effectively as if the priest were not so exhausted, and a sick-call saved up from the middle of the week were not awaiting him, nor a baptism to perform, nor pew-rent to give a receipt for, nor all the odds and ends accumulated during a six days' absence demanding his attention.

"Now, all the reasons generally given for the utility or necessity of missions in Catholic parishes make for the establishment of missionary bands of diocesan priests

as the best means for bringing with systematic regularity and useful frequency the graces of a mission to the last two classes of parishes. Diocesan bands are subject to the bishop's immediate call to go and stir up the devotion of the least advantageously situated of his flock, and in places too poor for the pastor to give the usual stipend which missionaries receive. Missions are sometimes costly, and poor country parishes, where the debt is large and where the pastor finds it difficult to get half of his small salary, when other expenses are first paid, provide a large field for the diocesan missionary. The diocesan mission band can give missions gratis in poor parishes. The pastor is spared the humiliation of inviting the regular missionaries to give their services for little or nothing in return. As a matter of fact this is the reason why missions are not more frequent in such parishes. I do not mean to say that the regular missionaries, apostolic men as they are, would be unwilling to donate their services to such parishes if necessary and their numerous calls could permit, but I mean to say that the pastor does not feel free to invite them when he is unable to give anything in return. But when the missionaries are his own diocesans, one of whose special aims in organizing as a missionary band is to help their brethren in just such a difficulty, he feels free to use their efforts, and his people can be provided for regularly with a mission, to the accomplishment of untold good. There are many such parishes. In the several years of their existence, the [New York] Apostolate has given very many missions gratis in poor parishes. What an advantage to pastor and people! They were enabled to do it by the revenues obtained from missions to Catholics in more favored places; besides this, the diocesan band has given all of its missions to non-Catholics gratis, whether in city or country, poor parish

or rich. The diocesan band needs, but can always count on, a sufficient number of missions in large parishes, where the stipend is ample and generous enough to enable it to carry on its missions in poor places and to non-Catholics.

"The mission-field is a large one. The regular missionaries are not numerous enough to fill it. When you consider that their churches and institutions are in populous centres, where most of them are engaged in parish work, in the ordinary ministry, and many are engaged in teaching, it is easy to see that very few can be separated for missionary work among the 2,600,000 Catholics of the afore-mentioned province. We received lately a request for a mission to be given outside of our diocese, but within the province, from a pastor who tried to secure the services of three missionary bodies, and received in each case the answer that their engagements were too numerous to allow them to accept his invitation; with regret that I had to return the answer. There is no danger of a diocesan band encroaching on the field cultivated for so many years, and with much fruit, by the regular missionary bodies. There is room enough and work enough for all.

"The diocesan band is the most effective means for the Church to fulfill its missionary purposes and 'preach the Gospel to every creature.' The ordinary parochial ministry does not reach the non-Catholic masses. The Church's voice is not sounded in their ears. Prejudice, bigotry, pride, and other causes keep them out of range. The pastor is often mistakenly convinced that he has no obligation towards any but 'his own,' and makes no effort to dispel the mists of prejudice or pierce the wall of bigotry. Even where the pastor has a zeal for conversions, and, mindful of his duty, seeks an opportunity to

come in touch with non-Catholics, he can only reach them one by one and bring them slowly to that point where instruction in Catholic doctrine is sought for or welcomed. The diocesan mission band, on the contrary, does reach the non-Catholic masses. Coming into a parish with the previously announced and widely advertised purpose of instructing in Catholic doctrine and of not engaging in controversy, with promises of kindly manners and gentle words, neither prejudice nor bigotry nor pride can keep away the ones they seek to reach. Curiosity in some, a real hunger for religious truth in others, insure an audience. The success of such missions heretofore, in the few spots on the large surface of the United States where they have been given, has proved their need and advantages.

THE WAY CONVERTS COME

“Converts are made in the ordinary ministry one by one. A zealous priest seeking an opportunity to spread the faith, finds it in his dealings with some individual. He acquires generally an influence over his heart before he finds an entrance into his head. It may be and often is one of the parties to a mixed marriage who presents such an opportunity. The pastor goes a-fishing with his most tempting bait, and carefully and deftly plays him for a hearing; or it may be a Catholic companion, zealous for his non-Catholic friend, who engages the efforts of the pastor, to meet him, even by artifice, in order that he might by kindly manner and cordial word secure the first step in the passage that leads through the heart to the intellect. But the pastor always acts on units, the diocesan band provides him with tens or hundreds. They come to learn, calumnies are overthrown, prejudices are dissolved, and they are left in the best possible condition for the kindly tact

of the pastor's zeal. There was never yet a non-Catholic mission that did not bring non-Catholics closer in mind and heart to the Catholic Church. The man who fears that a non-Catholic mission antagonizes the non-Catholic people, fears against experience. I have never seen it happen; on the contrary, more kindly feelings result from the knowledge of what Catholics really believe.

"But why cannot this work be done by the regular missionary bands as well as by the diocesan bands? So it could be, if they were numerous enough to be withdrawn from other duties for that work. The diocesan priests are more numerous and more widely distributed than the regular clergy. In the province of New York there are five times as many seculars as regulars; in one of its dioceses there are 20 seculars to 1 regular, in another 10 to 1, in another 7 to 1, in another 6 to 1, and this in a territory crowded or well settled. But the day is not far distant, let us hope, when all missionaries, secular and regular, will engage in the special work of preaching to non-Catholics. The Holy Spirit is giving the impulse, and preparing the Church for a great missionary movement. 'Pass over into Macedonia and help us' (Acts xvi. 9) will be sounded out of the dark night of Protestantism, rapidly losing its anchorages, from earnest, spiritual souls, seeking union with God wherever they may find it. It is our opportunity, and God, Who guides His Church, will provide for it. In the meantime the field is being prepared for the harvest.

"Very many converts have been made on our missions. The success of the band proves that it was needed. The methods are the same as those used by the regular missionary bodies—the same hours for services, the same subjects for sermons, the same time spent in the confessional.

"There is no difficulty in obtaining salary and support, and indeed each year there was a comfortable balance, notwithstanding the fact that all of the non-Catholic missions and many Catholic missions were given gratis. The Archbishop of New York, as soon after the starting of the diocesan band as a suitable vacancy occurred, put into our care one of the churches in New York City in order that our establishment might be strengthened and made permanent.

"In closing this paper, permit me to quote a line of St. Paul concerning the prospects of the Gospel in Ephesus, where he was preaching: 'But I shall tarry at Ephesus until Pentecost. For a great door and evident is opened unto me' (1 Cor. xvi. 8, 9).

"After full experience of the work, having tested the field, we can say that a 'great door and evident is opened' to the Church in this country, awaiting the entrance of missionary bands, both diocesan and regular, to make known to our non-Catholic fellow-countrymen the real Christ and His true Church; and if there be difficulties, what matters it? These have been from the beginning."

It may be well to recall that missionary bands made up of diocesan priests are prominent in history. SS. Dominic, Alphonsus Liguori and Vincent de Paul spent several years at the head of these organizations, from which were developed the great Religious Orders which they founded. St. Francis de Sales and Blessed John of Avila are likewise notable for having made a marvelous success of them; and these are but a few instances out of many. In not a few European dioceses this form of apostolic preaching is permanently established.

After many bands of diocesan missionaries had done good work in our country, Pope Pius X wrote the following praise of them:

TO OUR BELOVED SON, JAMES CARDINAL GIBBONS,
CARDINAL PRIEST OF THE TITLE OF "SANCTA MARIA TRANS
TIBERIM," ARCHBISHOP OF BALTIMORE

Beloved Son—Health and Apostolic Benediction:

Truly solicitous as we are concerning all measures which may contribute to the progress of the Church among the nations, we have received with joy the information that, in the United States of America, there are very many who are every day more powerfully drawn to the study of the doctrines of the Catholic Church by the labors of zealous missionaries, especially of those who have been trained at the Apostolic Mission House at the University in Washington.

In the fruitful work of these missionaries, two things are particularly approved by us. First, that apostolate bands of these missionaries, established in the different dioceses, are subject immediately to their own bishops, and by their direction and under their auspices, the missionaries teach the doctrines of the Faith, not only to Catholics, but to non-Catholics. Then again it pleases us that they show no bitterness in their preaching, and their only purpose is a true and complete exposition of Catholic doctrine; which method much more easily opens the door of the true Faith to non-Catholics. For great is the power of Truth, and nothing more is required to make men love it than to know it intimately.

Accordingly, let these devoted missionaries know that their work and method correspond entirely to the desire and the hope of the Apostolic See, and strengthened by the testimony of our approbation let them continue their labors, always remembering that their zeal is approved by Us and by the Church, to the end that the work of the missionary bands may be extended to each and every diocese, and be multiplied therein. God will give the increase to those who sow with zeal the seed of the word in the vineyard of the Lord, and He will repay with a most joyful harvest in this life and an eternal reward in the next, the labors of the faithful workers.

As a pledge of these blessings and as witness of our paternal benevolence, We very lovingly bestow our Apostolic Blessing on you, Our Beloved Son, on the above-mentioned laborers and their coadjutors and on all who attend these fruitful gatherings.

Given at Rome at the See of Peter on the 5th day of the month of September, 1908, in the 6th year of our Pontificate.

PIUS X.

CHAPTER III

PRELIMINARIES OF A MISSION TO NON-CATHOLICS

THEY may be solicited from pastors for they are given gratis. Many of the preliminaries of a Catholic mission are useful for a non-Catholic one, and some are necessary. Do not forget to request the pastor in your "letter in advance" to procure the faculties of the diocese, for you will always be asked to hear Confessions. Of course our customs and rules about indoor life are the same for both kinds of missions. Write in advance some two months; a sketch of that letter will be given later on.

The two foundation stones of success are: 1. The zeal of Catholics aroused and guided. And 2. The whole territory thoroughly advertised. No pains should be spared in advertising the mission. Caution the pastor not to be over-confident of a good attendance of non-Catholics. One excellent reason for the rule of refusing stipends is that this plan helps the pastor in the all-important and somewhat expensive work of advertising; and the other necessary one of buying literature for free distribution. Of course the non-Catholic mission must be far more generally advertised than a Catholic one. Set up a big placard in front of the church.

How often may a non-Catholic mission be given in the same parish? Every year with either 1st, a different personnel of lectures; or 2d, different assignment of topics, or at least different titles.

Upon advertising of various kinds and upon the personal zeal of the Catholic laity all depends, apart from

God's secret influences. Our laity cannot possibly reach personally a great part of the Protestant people. But the press reaches everybody. And everyone can be reached by mail.

Cards or Leaflets.—These are best utilized by being put into envelopes and distributed the Sunday immediately preceding the opening one. Place the envelopes with the cards in them in boxes at the door of the church, about in the proportion of three to each grown person in the congregation. The pastor meanwhile explains that each person should take at least one; to be sealed, and directed to a non-Catholic friend, acquaintance or stranger, sent by *letter* postage. The pastor himself sends a number to the chief persons of the town and to his particular friends. All the better (in some places) if the card is in the form of an invitation signed in printed facsimile by the pastor, the reverse side containing the programme of the lectures. The envelope method is perhaps the best way to use card invitations.

"Dodgers."—These are small handbills, and they are useful in smaller places. They are distributed to every dwelling house a few days before the opening. And to the farmers personally on the streets, or put into their wagons on the market day just preceding the mission; and hung up in the post-office, railroad station, hotels, store windows.

Local Newspapers.—Advise the pastor (in your "letter in advance") to advertise the mission in the local papers, twice or three times at least before the opening. This will smooth the way to the editor's acceptance of some of your ready-made editorial notices. Emphasis is to be laid on the uncontroversial nature of the lectures and the Question Box; and also the right we have to fair play after so many hard things said against us. Have reports

of your lectures ready for the press, not more than two columns, usually less—say about a maximum of 1,000 words. This may be the whole argument of a lecture, summarized, with the best Scripture texts in full, chapter and verse. Or the most convincing parts of the discourse in full. For no great expense one can have all his lectures in corrected proof sheets and carry a supply of these with him. Thus the printer can easily set your matter up. Also try him with reports of the actual questions and answers from day to day. This involves some labor in the preparation, but it is well repaid. Questions and answers will seldom be refused by the local papers. And lectures, summarized or in parts, will generally be accepted. Offer to give an interview. Be sure to see the editor personally in company with the pastor, if possible, the day before you open. This use of the local press multiplies the influence of the mission many times over. It reaches many souls otherwise entirely inaccessible. This feature of your mission will be the terror of the ministers and the bigots. The reports are often cut out of the papers by sincere Protestants, read again and again, discussed, the texts of Scripture verified; and all carefully preserved. Even if your attendance is small, your mission is by this means preached far and wide, and its audience is many times greater than the church could contain—seldom being increased by less than a thousand earnest souls in the most entirely rural districts.

Literature.—In your “letter in advance” go fully into the subject of the missionary literature to be used. Name the books you would prefer, their prices at wholesale, address of publishers, freight rates, etc. Urge ordering at once, and by freight, so as to save expense. Tell him about the number needed. This is reckoning at least one book for every non-Catholic you expect to be present, and

a good margin besides. Explain the custom of giving the books away after each evening service, so as to add a personal influence, and to lead along to joining the inquiry class. This feature of the mission is hardly second to the lectures themselves in its convert-making influence.

The Catholic Laity.—Request the pastor in your “letter in advance” to urge his people to invite their non-Catholic acquaintances. Specify relatives, near friends, “fallen-off Catholics”—individuals and families. It sometimes requires very special earnestness in these announcements to overcome the bashfulness of Catholics in performing this duty. Suggest the enlisting of the Catholic societies of the parish. Upon this subject mainly is the sermon at High Mass concerned on the opening Sunday, “Zeal for Souls” being the topic.

Nothing is so good as prayers: the priest’s and his Mass; the prayers of his devout penitents; of the children; of the Sisters. Public prayers should be offered after each Mass both Sundays and week-days for several weeks beforehand. This not only obtains God’s grace but also sharpens the zeal of the people.

Some missionaries strictly exclude all Catholics from the services unless accompanied by non-Catholics; an excellent rule, except when the attendance of non-Catholics is scanty. Another plan is to reserve the best seats for non-Catholics, sometimes all the sittings of the middle aisle.

It is an excellent custom of some missionaries to attend nightly at the door of the church to greet non-Catholics as they come in. In a few evenings a chatting acquaintance is formed with not a few, smoothing the way to the inquiry class. Furthermore the Fathers thus help better to keep out Catholics who are not accompanied by non-Catholics—which only a priest can do. And one can pass

the others to the ushers; sufficient provision of whom should be made.

Of course no collection should ever be taken up at these services. The expenses, mainly for literature—can easily be met by a private subscription among the better-off parishioners.

Music.—Some special pieces may be sung every evening. But caution the choir not to be too long. Nothing is so attractive as grave religious music, except fine religious discourse. If such a thing be possible, have congregational singing.

THE LETTER IN ADVANCE

This letter should be written to the pastor several weeks before the opening Sunday of the mission:

Advertising the mission, if given in small towns, is done by means of "dodgers," distributed to the dwelling houses, placed in farmers' wagons, and hung up in store windows, the post-office and railroad station. In larger towns, the non-Catholics are better reached by mail. Cards or leaflets of invitation, enclosed in blank envelopes, are distributed to the Catholic people for mailing to their non-Catholic acquaintances, by letter postage. The pastor makes sure of each grown person in his congregation getting at least one of these the Sunday before the opening of the mission, giving a few words of explanation of how to send them. Herewith will be found some specimens of these cards.

The Local Press should announce the lectures some time beforehand. This may be secured by personally interviewing the editors, paying for an advertisement and handing in ready-made editorial notices. These can easily be made up by enlarging the contents of the "dodger." No pains should be spared in advertising the mission, and keeping it continuously before the public. We must be on our guard against over-confidence.

Missionary Literature will of course be needed, to be distributed gratis to non-Catholics, or sold at cost price. The following books are suggested: *Faith of Our Fathers*, 25 cents (Murphy & Co. Balto., Md.) *Plain Facts*, 25 cents, Conway's *Question Box*, 30 cents, Tracts and Leaflets of the Paulist Press, (120 West 60th

St., New York). It will be well to have as many books as you expect to have non-Catholics at the lectures, with a good margin besides. If you order immediately by freight you will save the expense of expressage.

The Catholic Laity; if they take an active part in the mission they can make it a success. They should personally invite their non-Catholic friends, as well as fallen-off Catholics, to attend the meetings; and they should be present themselves, prominent members being willing to act as ushers. They will easily be made to understand that without their zealous co-operation it will not be possible to succeed.

The prayers of the people, public and private, are a prerequisite to a fruitful mission. Much depends on the announcements and sermons on the Sunday preceding the opening meeting. Zeal for the conversion of non-Catholics should inspire every member of the parish.

Music helps to make the meetings attractive. Two or three short pieces by the church choir each evening will be sufficient, and the selections may be any kind of religious music, though English hymns are preferable.

The Expense for advertising, and other such matters, will be borne by the parish. The missionaries give their services free. They will act throughout under the pastor's direction.

LECTURES TO NON-CATHOLICS

at (name and location of church)

By Rev. _____

and

Rev. _____

Sunday, Jan. 28th, to Sunday, Feb. 11th

The purpose of these lectures is to explain the doctrines of the Catholic Church to all comers, and to answer in a kindly manner their difficulties.

FORM OF INVITATIONS

QUESTION BOX

Questions deposited in the Question Boxes at the doors of the church will be answered the following evening, or any evening call at the Rectory (give the hour).

PERSONAL INTERVIEWS

Inquirers who desire to meet the missionaries are requested to call at the Rectory (give the hour).

LITERATURE

The Question Box, explaining the teachings of the Catholic Church, will be freely distributed every evening after the lecture.

EVENING LECTURES

Sunday (hour of service).

The Good Shepherd

Sunday (hour of service).

The Place of Reason in Religion.

Monday (hour of service).

Is One Religion as Good as Another?

Tuesday (hour of service).

The Corner Stone of Christianity.

Wednesday (hour of service).

The One True Church.

Thursday (hour of service).

Confession of Sins to a Priest.

Friday (hour of service).

The Divorce Problem.

Sunday (hour of service).

The Mass: Its Meaning and History.

Sunday (closing lecture).

Why I Am a Catholic.

CHAPTER IV

DESCRIPTION OF A MISSION TO NON-CATHOLICS

1. A SERIES of public lectures addressed to non-Catholics. Usually continued daily for a week or more. Sometimes on Sunday nights for a certain time.
2. Answering questions received in the Question Box.
3. Forming an inquiry class for closer intercourse.
4. A class of converts for making a beginning of their instruction.
5. The distribution of missionary literature.
6. Daily private interviews with individual non-Catholics.
7. Publication of lectures and questions in the local press.
8. Using means and expedients for obtaining the attendance of non-Catholics.

The ideal condition is when non-Catholic missions are one's primary vocation; and one devotes himself to them, as far as possible, exclusively. He studies how to arrange for them with the parish clergy; how to advertise them; how to enlist the Catholic laity in bringing non-Catholics to them; how to receive and seat non-Catholics in the church or hall; gaining all necessary information about the lectures each and all; about the Question Box, Inquiry Class, Instruction Class, Personal Interviews, gaining knowledge about the principal denominations of Protestants; their home missions and their ministry; their doctrines and spirit.

The lectures should be a minimum of 4,500 words—three-quarters of an hour long, as follows:

The introductory sermon is on *Zeal for Souls*, preached at High Mass on the opening Sunday, addressed to Catholics, arousing zeal for convert-making, showing how to

co-operate in the mission. *The Necessity of Revelation—Can We Get Along Without the Bible? The Divinity of Christ—Is Christ Truly God as Well as Man? The Necessity of Faith—Is One Religion as Good as Another? Religious Indifferentism. How Much Christian Doctrine Must One Believe in Order to Be Saved?* Any one of these may be preached the first night.

The Rule of Faith—The Catholic Church and the Bible. The Protestant Rule of Faith—The Bible Alone, Privately Interpreted. The Confessional—The Divine Obligation to Confess Sin. How Sins Are Forgiven. Is Confession of Sin Necessary for God's Pardon? The Real Presence of Jesus Christ in the Communion Service. Is Christ Actually Present in the Catholic Communion? The Sacrifice of the Mass—The Catholic Celebration of the Lord's Supper. Prayers for the Dead—Can We Lawfully Pray for Our Departed Friends? The Intercession of the Saints and Angels in Heaven. The Blessed Virgin Mary, Her Place in God's Plan of Saving Mankind. The Authority of the Bishop of Rome; The Marks of the True Christian Church; Why I Am a Catholic; Christian Matrimony; Secret Societies; Christian Education; How the Catholic Church Deals with Sinners; Eternal Rewards and Punishments; Internal and External Religion; Fidelity to Grace—The Sower and the Seed; The Personal God—Does He Exist? The Overruling Providence of God; The Voice of Conscience—or The Divine Guide in the Human Soul; Freedom of the Will; The Immortality of the Soul.

The sermons of a Catholic mission which are calculated to inspire fear and love of God, are sometimes preached at intervals in a non-Catholic mission. It is plain that two weeks may easily be occupied with non-Catholics. The Question Box is never dispensed with.

As far as physical strain is concerned, missions to non-Catholics are easier to give than those to Catholics. There is little confessional work; no tangled marriage cases, nor perplexing cases of restitution; no such urgent need of arousing emotion. They are more interesting and adventurous; being full of human variety and novelty. More useful because addressed to souls the most necessitous.

One expounds straight Catholic doctrine; the common Catholic teaching. One should make a public claim of this; quote from Catechisms; Councils; Pontiffs; with plenty of Scripture, especially that of the New Testament. Let it all sound familiar to instructed Catholics; especially to bishops and priests. If a doctrine is disputed between theological schools, say so; or better still, do not refer to it; good old-fashioned Catholicity, without being distorted by fads or by untheological popular traditions; no minimizing; no obtaining conversions under false pretenses; no exaggerations—not more Catholic than Rome herself.

Remember that most of our non-Catholic people had rather have God without any Church: they are suspicious of organized religion. Show them the Divine plan of the union of interior and external religion. Remember that unity, universality, perpetuity, authority, make up a spectacle of external religious power, which arouses distrust in their minds. But if the truth be clearly made known, namely, that all this makes our personal and immediate communication with God easier, safer, more permanent, and that it is all Divinely appointed, then the Divine external marks point them upward to God.

Our Church is to them a maze of observances and ceremonies and formalities, with little interior spirit. Show the inner reality. Our organism is to them solely a system and a hierarchy, of amazing, magnificent, portentous strength—all for outer religious uniformity; and the ex-

acting of military obedience to a relentless discipline. Show the reality by constantly developing the interior counterpart.

Avoid the spirit and the weapons and the matter of a champion—no controversy. The temptation is great; zeal to conquer is the cheapest zeal, ready at hand, the easiest zeal. It is very easy to prove the absurdity of Protestant doctrine, and overwhelm it with sarcasm and invective: its historical weakness is quite undeniable; its practical failure; its gross and often ridiculous inconsistency. To strike vigorously at all this is the instinctive and natural tendency of a zealous priest. Especially if he be gifted with power of sarcasm. His easy victory is in the humiliation and rout of the enemy—not his conversion. Catholics of the unthinking kind are pleased; others are sorry that they brought their non-Catholic friends.¹

Protestants are “buncoed” by an invitation to such a lecture; held up to ridicule before Catholic friends. The local press snaps up, and even distorts choice bits of invective and sarcasm. Protestant attendance soon dwindles to nothing. Ministers are justified to the public for opening the floodgates of filthy and lying abuse of the Church.

“Indignation too often passes for zeal,” says St. Francis de Sales. Newman was a champion in his *Lectures on the Present Position of Catholics in England*. But a convert-maker in *Difficulties of Anglicans*, *Essay on Development*, and many other pieces. A champion in his correspondence with Kingsley. A convert-maker in his *Apologia*.

¹ To a non-Catholic mission given in a certain town a Catholic girl invited and brought a Protestant young man. The missionary in answering a question gave his opinion about Martin Luther. Said the young Protestant: “If I had a gun I would shoot that priest.”

Explain clearly and prove forcibly the Catholic doctrines. Occasionally, *briefly*, and calmly—and very rarely—assert the error of the contradictory Protestant doctrines. Truth once established, the contradictory error falls of its own weight. Father Hecker was a champion. But only occasionally; the same as Newman and no more. Archbishop Hughes was a champion. But in his circumstances it was a necessity—it was forced on him. Let your discourses rather be calculated to make converts of Protestants than to elicit the applause of Catholics. To make converts either remotely by dispelling prejudice, or directly by instilling conviction of Catholic truth—behold your aim. Your lectures should be largely if not wholly equivalent to instructions for reception. Fervently pray to God to place your mind in the attitude of a sincere Protestant of the most bigoted kind, born and bred with aversion to Catholicity. And then cultivate a real sympathy for his difficulties. Study the Protestant mind always. Especially in the way it holds those Catholic truths Protestants still possess. Any man who plainly knows my mind better than I do myself soon becomes my master.

Show an immense reverence for the *inner* notes of the Church.

Direct every argument, first or last, towards proving the Church's exclusive right to teach and save all mankind. To accept *that* will usually be the most serious difficulty of the average non-Catholic. Conversion means sincere acceptance of Rome and Rome's bishops and priests—as they are right here among us—as God's only appointed teachers and ministers of salvation.

Such topics as the Real Presence, Praying for the Dead, Intercession of Saints, even the teaching Church (in the abstract) are held nowadays by many Protestants—even Confession. In addition to the usual arguments for these

truths touch occasionally on Rome's exclusive title to teach them; even though but briefly done, it is essentially necessary often to repeat it. Meantime lay every stress on such subjects as the Rule of Faith, The Papacy, and the like. Making converts is your aim, not simply proving true doctrines; least of all refuting false doctrines. In a word: emphasize the interior notes of the Church's Divine origin and guidance; her Divine right of supremacy—interior to each Catholic. It is not only universal, but holy. It is not only apostolical, but holy. It is not only one but holy.

Christian faith, and hope and love and repentance and holiness is the one aim of Catholicity. In the lecture on the Real Presence, show the intimate union with God—on Confession, show the bitter sorrow and shame, and the sweet sense of pardon—on the Rule of Faith, show the deep peace of mind and the solid certitude about God's truth.

The Church founded civilization. She created modern education. She forms the ideal citizen. She created the Christian family. All very good, but subsidiary; this makes no converts, though it may pave the way; is not to be ignored, but relegated to a subordinate place. *Men want God* from religious institutions—men want God all the time, at every lecture, in every doctrine, by means of every Church ceremony.

Now most if not all Protestants fancy that the Church stands athwart the way leading to God; would divert men from the straight onward progress to Him towards a saint or a miracle. Show that she always leads them to God and that she is indispensable for union with God.

Said a certain priest about the Apostolic Mission House: "The work will fail. It is based on an intellectual foundation. The spiritual element is not provided for." If that were true the work would indeed fail. But it is

founded on the missionary's personal holiness. No topic is so interesting to non-Catholics as the missionary himself. Is he sharp? humorous? learned? eloquent? Or rather this: kindly? patient? pleasant? above all, sincere? Let them say this: You feel at home with him; yet essentially he is a teacher; truthful; straightforward. I can rely on his word; he is candid to a fault. If I ever should believe in Confession, I would choose *him*—that earnest, reverent, *holy* priest. And then let them add: Besides these qualities he is thoroughly competent in Holy Scripture, history, reason; and he knows us Protestants well.

The missionary should be fit to exhibit in his own character the highest results of the Church's influence. Remember, we have not so much to win the assent of reasonable minds as to exact it from prejudiced ones. The true Catholic missionary is that grade of advocate who convinces men in spite of themselves; this includes a winning personality of the religious type. Self-denial and penance; prayer and spiritual reading; obedience and humility: behold the prerequisites of apostolic zeal.

In the year 1917 the Holy Father, Benedict XV., addressed an encyclical to the universal Church on Preaching the Word of God. All of it is of course of peculiar interest to us missionaries. We wish that we could embody the whole of it in our Manual. At any rate we cannot withhold a few brief extracts. The Vicar of Christ begins this truly magnificent document as follows:

"It was the desire of Jesus Christ, once He had wrought the redemption of the human race by His death on the altar of the Cross, to lead men to obey His commands and thus win eternal life. To attain this end He used no other means than the voice of His heralds, whose work it was to announce to all mankind what they had to be-

lieve and do in order to be saved. 'It pleased God, by the foolishness of our preaching, to save them that believed' (1 Cor. i. 21). He chose therefore His Apostles; and after infusing into their minds by the power of the Holy Ghost, the gifts in harmony with their high calling, 'Go ye into the world,' He told them, 'and preach the Gospel' (Mark xvi. 15). Their preaching renewed the face of the earth. For if the religion of Christ has withdrawn the minds of men from errors of every kind to the truth, and won their hearts from the degradation of vice to the excellence of every virtue, assuredly it has done so by means of that preaching. 'Faith then cometh by hearing; and hearing by the word of Christ' (Rom. x. 17). Wherefore, since by God's good pleasure, things are preserved through the same causes by which they were brought into being, it is evident that the preaching of the wisdom taught us by the Christian religion is the means Divinely employed to continue the work of eternal salvation, and that it must with just reason be looked upon as a matter of the greatest and most momentous concern."

Towards the end the Holy Father says that it is "perfectly plain that all Catholic preachers should thoroughly realize that which not a few of them overlooked in their discourses, namely, the Sacred Scriptures, the Fathers and Doctors of the Church, and the arguments based on sacred theology; and for the most part they make their appeals only to reason. Unquestionably that is wrong; for in the supernatural order, merely human resources are of no help whatever. But the objection may be urged: The people have no confidence in the preacher who insists on Divinely revealed truths. Is that true? With non-Catholics, granted. However, when the pagan Greeks sought the wisdom, forsooth, of this world, the Apostle, nevertheless, preached to them Christ Crucified. If we direct

our attention, however, to Catholic people, even those men among them who are unfriendly to us, generally keep in their hearts the roots of faith. Their intellects are blinded because their souls are corrupted. Lastly, what end did St. Paul have in his preaching? Not to please men, but Christ: 'If I yet pleased men, I should not be the servant of Christ' (Gal. i. 10). As his heart was on fire with the love of Christ, he sought for nothing save the glory of Christ. O that all who are engaged in the ministry of the Word were true lovers of Jesus Christ! Would that all could repeat these words of St. Paul: 'For whom [Jesus Christ] I have suffered the loss of all things' (Phil. iii. 8); and 'To me to live is Christ' (Phil. i. 21). Only those who glow with love themselves know how to set on fire the hearts of others. Wherefore St. Bernard gives a preacher this counsel: 'If you are wise, be a reservoir, not a conduit, be full yourself of what you preach, and do not think it enough to pour it out for others' (In Cant. Serm. 18). The Doctor then adds: 'Today we have in the Church a profusion of conduits, but how few are the reservoirs!'

His closing words are these: "Through the intercession, therefore, of the most Holy Virgin, the August Mother of the Incarnate Word Himself, and the Queen of the Apostles, may Jesus Christ the merciful and everlasting Shepherd of souls, vouchsafe to look down with favor on His flock, fill the clergy with the apostolic spirit, and grant that there may be many who will strive eagerly to 'present themselves approved unto God workmen that need not to be ashamed, rightly handling the word of truth' " (2 Tim. ii. 15).

CHAPTER V

REMARKS ON THE DIFFERENT LECTURES OF A MISSION TO NON-CATHOLICS

Necessity of Revelation.—Alternate titles: Bible or no Bible; Can We Get Along Without the Bible? The Bible and Human Reason.

Frank, outspoken antagonism to the Bible is rare; but refusal of entire loyalty is common enough. So fast a hold has the Bible on the convictions and affections of American non-Catholics taken generally, that *militant* Rationalism may safely be assailed—but always in a kindly spirit.

Our task is to discuss this question: Is God's book the court of appeal in matters religious and ethical, or is human reason?

This lecture always edifies Protestant churchgoers, especially church members; and wins their attendance at the succeeding ones. Confine yourself to this topic; do no more than make brief mention of the Bible as related to the Catholic Rule of Faith; say that will be treated separately.

It also helps Catholics, arming them against rationalistic associates and acquaintances.

It contributes our share to the pro-Bible cause.

It also lays the lower foundation to conversions. It is infinitely harder to convert a rationalist than an ordinary Protestant. Consider managing an inquirer who denies the Bible's inspiration; denies miracles and mysteries; the Trinity, Incarnation and Divinity of Christ, His Atonement and His Grace; possibly even a personal

God; freedom of the will. All this in addition to the long list of denials of doctrines peculiarly Catholic.

We hear this often said: Logical Protestants should be rationalists. Heaven forbid! Say and proclaim this: Logical Protestants should become Catholics. Make up your mind that firm belief in the Bible is all-important for conversion.

Meanwhile we should join, indeed should take the foremost place, in the work of Bible defence. All Bible Protestants have to contend with a sprinkling of venomous rationalists, some of whom are liberal Christians, others mere skeptics, and often enough very arrogant and abusive scoffers.

The mildest type is oftentimes met with even among church members. These accept Christ as leader and teacher of men, but reserve the right of final appeal to their own reason. They accept the Bible as the greatest and best of all literature, but pick and choose here and there what part of its teachings to cast aside. The *ego* is the one and only supreme arbiter.

Do no more than touch—not without due emphasis—on the relation of the Bible to the Catholic Rule of Faith; announce a separate lecture on that subject.

Jesus Christ is God.—This is often the introductory lecture of a course addressed to non-Catholics. It serves to point everything to be said in the series to Him, showing to our separated friends that the sole purpose of Catholicity is to know Him, love Him and serve Him—that the Catholic spirit is not loyalty to a great society, not enjoyment of a gorgeous ceremonial, least of all a maze of superstitious observances directed to the Blessed Virgin and the saints. An enemy surprised is half conquered; and experience shows that Protestants are not seldom thus surprised and won by this lecture. One's purpose should

be to leave this mind in his hearer: I never knew Catholics had so much reverence for Christ. And then: I never heard Him so well presented, His deity so boldly asserted, so well proven. A Catholic's boldness, clearness and enthusiasm in treating this great theme is in contrast with the timidity and haziness of many Protestant ministers. Doctrinal indifferentism has in many minds seriously encroached on this foremost of Christian dogmas. Avowed Unitarians are very few; constructive Unitarians are innumerable among the members of the Orthodox, that is to say, Evangelical sects. Yet all, or nearly all thus tainted, will welcome the right idea of Christ, readily accept it in its Catholic fullness, and treasure up the venerable formulas expressing it. It is evident, therefore, that this lecture calls for a hortatory tone; and an occasional appeal to the emotions.

Another and the principal reason for choosing this as the first or nearly the first lecture, is that our Redeemer's deity becomes a mutual and accepted point of departure for the discussion of the claims of the Church. He becomes our common ground. Nearly all religious-minded non-Catholics either expressly believe Our Lord's real Divinity or are quickly and gladly led to do so. Hence our treatment of this theme must constantly point to Him not only as men's God and Saviour, but as men's teacher; and this being accepted the first step in conversion to Catholicity is taken. No one can become a Catholic unless he believes that Christ teaches exclusively through the Catholic Church. Plainly a full understanding of the Divine Master's dual Nature, His personality and office is the most essential prerequisite of conversion—generating a longing to know His doctrine clearly and to be enrolled in His discipleship. That state of mind is surely a forecast to conversion; it is the all necessary preliminary—

this appreciation that one's eternal fate depends on one's zeal in searching for Christ's *truth*, and one's honesty and courage in embracing it.

Another benefit of extreme importance is by this lecture bestowed on those who are not ready definitely to examine the Church's claims—whose minds are still helplessly fettered by anti-Catholic prejudice; but who are in good faith. The doctrinal explanation of the Divine dignity and glory of our Saviour will essentially help them to repent for their sins by true, perfect contrition, founded on the knowledge, worship and love of Christ. And it may prove to be the living seed of conversion at a later period, or procure them the grace of a happy death.

Doctrinal Indifferentism.—Can we get along without Faith? Faith or no Faith; Necessity of Faith; Is One Religion as Good as Another? Creeds, Their Use and Abuse; The Plea of Toleration.

Should precede the lecture on the Rule of Faith. It is often the first lecture of the series. If the locality is infected with rationalism of the militant type, the Necessity of Revelation, the Divinity of Christ and this lecture may all be given; as well as that on Eternal Punishment.

Beware of excessive rationalizing on this intensely practical subject. Of all non-Catholic errors this is now the most widespread. Private judgment of Scripture is responsible for this condition, breeding puzzle-mindedness by necessitating disagreement and dissension. Honest difference of belief produces honest agreement to disagree; and consequently doubt. The choice is between good-natured ignoring of differences on the one hand, and incurable controversy and universal mutual anathemas on the other.

Our task is to show that this state of things—mutual ignoring of differences—cannot be reasonable; is wholly

against Christ's teaching; and that by insisting on sure doctrinal conviction one need not condemn his opponents, whilst condemning their errors. We must show where toleration stops and dogmatic certitude and insistence begins.

Especially we must show that toleration of error is not good nature but foolishness; and that a moral, upright life is not reliably maintained except that it be based on steadfast faith in the whole Gospel of Christ. The maxim, "It don't make any difference what a man believes as long as he is well behaved" must be stripped of every vestige of respectability by the lecture.

So far this delusion has not covered the whole domain of their religion. The line is usually drawn on the safe side of the existence of a Personal God, Immortality, Future Rewards and—(perhaps) Punishments, and Christ's Leadership of Men, vaguely understood. But the principle of indifferentism is either universal or it is nothing, and essential religion will in time be undermined, just as revealed religion has been; rank atheists are now often tolerated and their frightful errors ignored or condoned.

It is an axiom of good sense that what is not worth disputing about is not worth believing. Doctrinal indifferentism is the Gospel of peace-at-any-price, leading to intellectual despair.

It is the favorite principle of politicians and journalists, who easily ignore religious beliefs, even suppress them, in order to secure religious peace. Episcopalianism, born of compromise of beliefs for the sake of unity of organism, leads all other sects in maintaining doctrinal indifferentism. Congregationalism is also deeply infected: But throughout all Protestantism this chronic error has struck deep roots.

On our part we must, firstly, stand firm for the sacred right of the human heart and mind to possess exact truth about Divine things; secondly, the right of Christ and of God that men should hold and profess unwavering convictions about revelation, no less than about the fundamental truths of reason; thirdly, we must demonstrate that it is unworthy of reasonable beings to supplant religious convictions by friendly feelings towards erring neighbors. Meantime it is easy to show that kindly feelings towards men are quite consistent with frank condemnation of their errors and delusions.

Eternal Punishment.—Alternate titles: Heaven and Hell Contrasted; The Doom of the Impenitent Sinner.

Great care must be exercised in handling this topic. What is explicitly dogma of faith is scanty. But what is equivalently or almost equivalently dogmatic is quite a body of doctrine.

Make no attempt to dilute the severity of the doctrine, for it rests on an immense mass of Scripture, including very much uttered by Our Lord Himself, Who is mercy incarnate.

Emphasize the mysterious nature of the future life: eternity taken in itself; the state of disembodied spirits; and that of resurrected bodies. Emphasize also the mysterious nature of human responsibility and guilt—the almost impenetrable secrecy of interior conditions of guilt and innocence in this life.

Bear in mind that you are dealing with those to whom sympathy for suffering is the major part of their religion. Show how this sympathy is too often misplaced, is undeserved, and is excessive. Sympathy is due to innocent sufferers, but must be withheld from the guilty and above all from the deliberately and obstinately impenitent.

Whilst treating of the miseries of hell, now and then

touch on the joys of heaven, which the damned have demonstrated that they are incapable of enjoying. Insist on this dilemma: either God is just or there is no God.

Consider that one may scandalize ill-instructed Catholics either by making hell too easy or by making it too terrible.

The Rule of Faith.—Alternate titles: The Teaching of Christ. How Does Christ Teach Mankind? The Church and the Bible.

Never omitted. Given early in the mission, next or next but one to the opening. Its importance is very great.

Keep the Redeemer Himself constantly in view of your hearers as teaching through the Church.

Another lecture besides this is often given, devoted more especially to the Church's relation to the Bible.

And yet one other on the Protestant Rule of Faith.

Choose the one which you find succeeds best—only the last named may lead you into invective—always to be avoided.

There is no integral Christianity without a dogmatic teaching authority.

Private judgment must be entirely overthrown and Church authority firmly established before personal instruction for conversion can begin.

The delusion that Christ meant to propagate His religion by teaching men directly by means of Scripture reading must be annihilated: not so much by attacking that error, as by establishing the positive truth opposed to it.

One must be ready and glad to accept the Church's teaching, even though not yet informed what it is; and hold to its formulas afterwards even though he cannot understand them.

The reasons for this may easily be brought home to your hearer with only an occasional and brief reference

to the fallacy of the rule of private judgment. Two lectures on this all-important topic may be given if time allows. Milner's great book, *The End of Controversy*, is almost wholly devoted to this theme.

But if only one lecture is given, choose the more constructive and positive one—The Catholic Rule of Faith—as being more directly instructive and less liable to arouse a feeling of opposition.

Make frequent appeals to reason, sound sense, and human experience; comparing human methods and “rules of faith” in all matters of grave importance; compare all this with Christ's establishment of the Church's doctrinal authority.

Point, briefly and calmly, how Protestantism by means of its rule of faith, is the scandal of the ages for divisions, contentions, doubt and fanaticism.

Insist continually, directly and by implication, that God has so made men that they must be taught His truth by other men empowered by Him to do so—and that in all departments of knowledge.

Show that the unlearned have as much right to the entire truth as the learned. And that the learned dare not teach other men His revelation without a strictly Divine appointment and guarantee of truthfulness.

Dwell extensively upon interior certitude; and that its claim without some exterior Divine guarantee is either fanaticism or imposture.

Show that every benefit the Protestant has from Bible reading is enjoyed by the Catholic, and very much more; namely, a constantly present interpreter provided by a Divinely founded Church.

Make very much of the antecedent probabilities of Christ having constituted among men a teaching authority safeguarded by Him from teaching error.

Meanwhile beware of over-doing the subject by an elaborate development of this topic, causing a mental surfeit.

Make occasional mention of Papal Infallibility, giving that subject a separate lecture afterwards.

Our theme is *The Ecclesia Docens*, taken in its more general sense in this lecture, borrowing some thoughts from other and kindred topics, such as the Necessity of Revelation.

Infallibility of the Pope.—Alternate titles: St. Peter, First Bishop of Rome. The Pope. The Bishop of Rome; His Office in the Church of Christ.

A doctrine hated heartily by non-Catholics; especially objectionable to high church Episcopalians. Treat it with exceptional kindness, and yet decision and firmness.

Make it plain that the Pope's exclusive office is to establish Jesus Christ in the heart of every Catholic. "*Restaurare omnia in Christo*" (Pope Pius X). He is thus Christ's vicar. Also identify him with the Apostle St. Peter; Rome is the apostolic bishopric by excellence.

Constantly advance the necessity of having a certain faith, and therefore an infallible teacher of its doctrines. Show this from sound reason, and also from the nature of man; as well as from the Bible.

Constantly blend the teaching Church with the Holy See, whilst not failing at times to properly distinguish between them.

Describe the gift and grace of infallibility as something essentially miraculous. He is not Pope otherwise than as an exponent of Christ. His office is instrumentally bestowed through the Church; but his gift of supremacy and infallibility is direct from God; just as the grace of a Sacrament is related to its form and matter:

a Divine and miraculous aid in teaching. This conviction is essential to the Catholic mentality.

It is necessary to mingle infallibility and supremacy as being joined inseparably, even though supremacy is not, in its disciplinary action, infallible; supremacy of discipline postulates infallibility of teaching. This is requisite for entirely loyal Catholic sentiment.

As to *ex Cathedra* and *non ex Cathedra* teaching, the distinction is a true one and is known and properly held by well instructed Catholics, who believe *all* the Pope's teaching, but not all as an article of faith.

We do not advise going into these theological distinctions extensively, but one should not leave a wrong impression on his hearers' minds, whether they be Catholics or non-Catholics. Show how little and how seldom the technically infallible office is exercised; often as the Pope does exercise his supremacy, as, for example, in appointing bishops.

But he (1) never teaches novelties, rather he recalls us to old-fashioned dogmas; (2) never anything against Scripture—always absolutely scriptural; (3) or against reason—ever soundly and reasonably sensible; (4) deepens our Catholic faith every way and by all his various teachings, deepening faith in the things we learnt in our Catechisms, "defines" it and clears away its obscurities.

Protestants think all Catholicity lies prostrate before the Pope's throne an unthinking mass of stupid, dumb, helpless subserviency. No. The Pope's whole spirit, although firm and with consciousness of his office, is exceedingly paternal and affectionate.

Here is an opportunity to expound the Catholic doctrine of Christian unity. All Protestantism is now moved to the depths with aspirations towards union, and very vainly, very vaguely, having no conception of what religious unity

is. Catholic unity alone has the essential element of unity centred in the Apostolic See. Compare the Church's unity with the infinite division and dissension of Protestantism—all very kindly done. This lecture is among the easiest to compose. Too often it is spoiled by manifesting irritation. Let your aim be wholly to persuade—not at all to chagrin your hearers. So that none shall say otherwise than that you are a kindly man, and that your argument is full of plain reason with abundance of unquestioned Scriptural references.

Even the most perfect argument cannot be *forced* down people's throats; immediate conviction is very rare. And prejudice against the Papacy creates a nausea that will cause it to be thrown up again. Seek religiously—yea pray hard—for the sauce of a kindly manner.

Much may be said about the Papal services to civilization.

This lecture may follow immediately after the Rule of Faith; or it may be introduced nearer the end of the course, reviving the impressions of the lecturing on the Rule of Faith.

Confession.—Alternate titles: Can a Man Forgive Sins? The Confessional; The Sacrament of Penance, or the Confession of Sins to a Priest.

Two lectures may well be given on this subject following each other; one describing the actual process with appropriate comments; the other on the dogmatic features with Spiritual and historical evidences.

This Sacrament is most bitterly hated; therefore you must be most benignantly inclined towards your auditors, and most painstaking in collating and discussing the arguments.

In weighing the Divine claims of this wonderful Sacrament, bear in mind that your hearers' feelings about

Catholic priests are the reverse of favorable. Cultivate attractive words, tones, looks, gestures. Even Catholics will not seldom abstain from Confession for years because their priest is harsh, rigid, or ill-tempered.

But also remember, that the more violent the aversion to a doctrine or practice, the more violent will be the reaction in its favor, if you can but win the conviction of honest minds.

Being the Christian's most difficult task, Our Redeemer has left the most abundant proofs of His institution of Confession. So that we can afford to be lenient with the most absurd—the most abominable—delusions about it; some degree of success is assured in the mind of every honest hearer.

Dwell largely and strongly on the practical side; develop fully the experimental and personal evidence of the Divine origin of Confession. Invariably devote some time very early in the lecture going over the things done and said and felt before, at, and immediately after Confession, both on the part of the priest and the penitent. Introduce the Protestant into the inmost soul of a Catholic whilst he is under the Divine spell of this Sacrament. Constantly emphasize the interior dispositions, showing how they are inseparably joined to the external parts.

Bear in mind that many Protestants agree that Our Saviour in the twentieth of St. John bestowed the power of absolution from sin; some of them say it is there given to any Christian; others to the Christian ministry, as do the Episcopalians and Presbyterians—counsel, comfort, and the *proclamation* of pardon; but not sacramental, not *ex opere operato*. This is half the battle won. Show the elevation of this to the sacramental order.

That is one difficulty overcome. Another is by their admitting of a quasi sacramental rite, as by those two

sects. But the full sacramental dignity, and the obligation of *Confession*, and that private and auricular, is denied by all Protestants; and yet it is easily demonstrated as included in Our Lord's words of institution.

In the eyes of Protestants, going to Confession is the superlative form of externalizing religion. Show clearly, especially by rehearsing the process, that the reverse is the case; for external Confession makes sure of the most perfect interior and experimental of quality of religion.

It secures perfect knowledge of one's own sinfulness; imparts deepest depth of sorrow; and firmest purpose of reform; courage and fortitude to combat temptations and avoid dangerous occasions; guidance in using all means of immediate and final perseverance in a good life; and all other ways and means of building up stable habits of virtue.

Invite all non-Catholics to examine the confessionals before leaving the church.

CHAPTER VI

REMARKS ON THE DIFFERENT LECTURES OF A MISSION TO NON-CATHOLICS (CONCLUDED)

The Real Presence.—Alternate titles: Is Christ Really Present in the Sacrament of the Lord's Supper? The Sacrament of the Lord's Supper.

Another lecture may well be given, that on the Mass, including the doctrine of the Lord's Real Presence, but mostly concerned with that of the sacrificial character of the Lord's Supper.

Taken together these are the essential features of the Lord's religion: our Saviour in His body and blood, soul and Divinity actually and continually present among men in His sacrificial office. This great Sacrament accounts for and embraces the Church's organic existence; the hierarchical and priestly orders; the foundation of her teaching authority and that of her discipline; as well as her perpetuity, holiness, universality, and unity.

The lecture calls for a distinctly devotional tone; conviction of this doctrine cannot be otherwise than largely emotional. The Real Presence readily attracts a religious mind by the godlike fullness of its gift. And its Scripture proofs are so clear and so copious as to overwhelm and expel doubt from a devout mind. Special graces are undoubtedly attached to its preaching.

The Lord's most precious prerogative is to be with men personally in every place and at every moment; and to be given to every man, woman and child, just as fully as on Calvary.

There is a supreme advantage in addressing non-Catholics in a Catholic church, our Saviour being present on the altar. Occasional reference should be made to this holiest earthly condition.

The fact of the rejection of this doctrine by the greater part of the Reformed Churches and people is a decisive argument against them, considering the immense volume of Scripture evidence, and also of traditional teaching.

High Lutherans and High Church Episcopalians are much affected by this lecture as they hold one or other form of the Real Presence; but meanwhile their churches and ministry are full of glaring practical inconsistencies and incongruities, and many of their leaders frankly deny the doctrine either directly or by implication. Whilst Catholicity alone is wholly or unanimously outspoken.

A week's mission to non-Catholics has often been given on the Real Presence with notable fruits of conversion; the discourses may be as follows:

I. The Longing for Perfect Union with God in the Human Heart; only to be had through union with the Humanity of Christ the Man—God Crucified and Risen; obtained personally, daily, universally.

II. The Eucharist in Type and Prophecy: Abel, Melchisedech, Isaac, Aaron, The Manna, the Paschal Lamb.

III. An Exposition of John vi. 48-72.

IV. Exposition of the Last Supper in the other Evangelists, and 1 Cor. xi. 23-34.

V. Explanation of the doctrine of Mass, with its ceremonies and vestments.

VII. Eucharistic devotional life of Catholics; assisting at Mass, First Communion, preparation and thanksgiving, frequent Communion, Reservation, Viaticum, Forty Hours, building and decorating churches, Benediction, Perpetual Adoration.

VIII. The Priesthood; including Apostolic succession, the Sacrament of Orders, celibacy.

The Intercession of the Saints.—Alternate titles: Can the Angels and Saints Help Us with Their Prayers? Is it Lawful to Ask the Prayers of Angels and Saints?

This doctrine is nowadays generally patronized and even often accepted by Protestants. In the beginning of the heresy it was universally condemned as idolatrous; or at least injurious to God's rights, futile, and grossly superstitious.

Now it is almost common ground; extravagance and excess being the only objection. Many Protestants practice it secretly. Many pray to deceased relatives and friends, and to guardian angels. They emphasize only objectionable titles and petitions in our devotion to the Blessed Virgin.

But do not take it for granted that they have any clear and precise notions about this or any other religious doctrine or practice. Meanwhile current favorable opinions on this subject is a protest against historical Protestantism, and its original principles and practices.

If you can get any one of them frankly to pray to an angel or a saint you will likely lead them to conversion. Surely so if they adopt the Blessed Virgin as their patron.

Show how delicious is the Catholic's privilege of dealing directly and affectionately with the blessed in heaven. Contrast this with the barrenness of Protestant worship, and the narrowness of old-fashioned Protestant doctrine forbidding it. Some are sure to ask themselves: How does it happen that Catholics have always been right and Protestants always wrong in this matter?

High Anglicans practice con-intercession, that is beseeching God to grant favors by the intercession of such and such a saint.

A chief difficulty is, or used to be, *how* the saints can hear our petitions; a psychological difficulty. It is amply explained by the Beatific Vision in which the saints see us and hear us in their vision of God and in the light of glory.

But we can use with good effect the modern discoveries about the transmission of light and sound through the ether of space; wireless telegraphy; radium; the phonograph; the telephone; scientific researches in telepathy or mind reading.

In the earlier or later part of the lecture explain and condemn Spiritism.

Dwell at length on the antecedent probabilities of the doctrine of the Communion of Saints.

The essential inspiration of this lecture is the feeling and appreciative belief in the doctrine of the common ownership of all spiritual goods among God's children, in heaven, purgatory and on earth.

As to Spiritism: It is grotesque communications mostly diabolical; and impostures. Tell of mediums, phenomena, words. Sometimes on moral matters, never really religious; sometimes totally immoral. It always either ignores or opposes the idea of God—especially of Christ. Nothing really novel—as old as history. Its tendency is unmistakably anti-Christian: against church-going, praying, ministers and ministrations of religion, the Bible, and all Christian virtues and practices.

It leads to unsettlement of the mind, is against harmony in family life; favors divorce; leads to insanity.

Mary the Mother of God.—Alternate titles: Do Catholics Practice Mariolatry? Mary the Mother of Jesus; What Catholics Believe About the Virgin Mary.

This lecture is of profit to some Catholics whose knowledge is not as accurate as it might be on this highly important matter.

The lecture should have a distinctly devotional tone, and contain some devotional matter—an appeal both to reason and to sentiment.

The anti-Marian feeling among devout Protestants is much less violent than formerly; she is now much oftener praised among them than in former times. The celebration of Christmas has helped this. The Marian art now so widely appreciated has also greatly helped. All the best natural feelings have been enlisted on the right side. One may therefore vigorously attack anti-Marianism, but yet cautiously, not mentioning names or denominations. Force the fighting, be aggressive, but (of course) not abusive.

Meantime feel confident of the Blessed Mother's supernatural aid. Appeal to the women, both maids and mothers. Deal heavily in figures of speech and apostrophes, and quote poetry.

Use the New Testament copiously; quote every word said about Mary. Build up a strong argument based on Her maternity; Her motherhood is an office of inexpressible dignity and power. So that your hearers' mental digestion shall retain solid food, good blood-making matter, after the devotional frost-work is gone and forgotten.

As to devotional extravagances in Catholic veneration of Mary: (1) There is no real superstition; however excessive may be the expressions, the doctrine is totally against an idolatrous veneration. (2) The equivalent of poetical license is allowed to prayers.

The objections drawn from Scripture are really trifling, but must be refuted.

Yet our "Mariolatry" is the last ditch of many High Anglicans.

Purgatory and Prayers for the Dead.—Alternate titles: Can We Help Our Dead by Prayer? The State of the Just After Death.

Usually we open a mission to non-Catholics with Our Lord's Divinity; but this is not a rigid rule, for whatsoever other missionary topic is likely to draw an audience may be chosen. And this one sometimes does so.

All are interested in this subject; the voice of death is imperative. Logically, agreement with this doctrine and practice does not call for conversion; practically sometimes it facilitates it. You minister balm to many a bruised spirit. Few persons love the living as well as they love the dead. Set up your pulpit of consolation in the house of death, and you will soon tell of doctrinal victories. The grave is the pawnshop of our best feelings; this lecture redeems the pledge.

Hence the devil hates this dogma and practice, and from the beginning of the Reformation has inspired the most venomous attacks against purgatory and indulgences.

Likewise he has inspired priests with avarice for eliciting stipends for dead Masses. Pontiffs and councils have incessantly legislated to cure such abuses of a most blessed and consoling custom.

The foulest calumnies about Requiem Masses and indulgences are still believed by many honest Protestants. Correct these misapprehensions and you will induce the first steps towards conversions.

In answering questions, and in lecturing on this subject it would be better to use the terms "praying for the dead," and "the middle state of souls," oftener than purgatory and indulgences. This latter should not occupy much time, as being subsidiary. The use of the Question Box will give you ample opportunity for that and other incidental matters.

The Scripture argument for this doctrine is sound and strong. It ought to be conclusive with Bible Protestants; insist on it. But it is largely inferential, though really

overwhelmingly plain. As to that drawn from 2 Machabees, it is decisive; but Protestants reject this Book.

The evidence of Divine Tradition and the witness of the Fathers is perfectly conclusive. Even to those who reject tradition and make little of the Fathers, there must be a powerful force in such evidence if carefully managed.

But the main reliance is on the claims of our better human nature. The purest human affections are our allies, right in the citadel of our hearers' hearts.

Especially since the great war. Multitudes of Protestants pray for the dead privately; and the Episcopalians now do so officially.

All this is a tendency towards Catholic truth; if right in this, why may not the old Church be right in other disputed matters? is an obvious question.

This lecture calls for a devotional tone both in composition and delivery.

Marriage and Divorce.—Alternate titles: The Catholic Doctrine of Matrimony. The Saviour's Doctrine of Marriage. Christian Wedlock.

Always have this lecture ready for the local papers and obtain publication of at least part of it.

Of course the ultimate aim is conversions; but the immediate good is our contribution to the welfare of the whole community.

Call to your auditors' attention that many non-Catholics, including Protestant bishops and ministers, and not a few distinguished lay people, hold to the Catholic principle of indissolubility. But the lecture enlightens many Catholics, stiffening their protest against the divorce evil. Wheresoever the Church is and amid whatsoever erroneous environment, she is by Divine appointment the foremost exponents of all truth and morality. In this lecture the in-

fluence of Catholicity is arrayed on the right side of social ethics : contrasted with Protestantism on this matter the Church becomes more attractive on all other matters. Meantime infidels and skeptics are drawn to hear this lecture out of curiosity, and thereby are brought under the influence of the mission.

Herein is shown the good effects of Catholicity in fostering the domestic virtues, parental dignity, the sanctity of home, the misery of divorce, which is the solvent of every family virtue.

Be extremely careful to shun sarcasm and invective, even about the inconsistencies of Protestant denominations. Be not tempted into railing by the ill-deserving of heretical bodies. Respect their sincerity ; they are usually sincere in belief in divorce, just as about anything else.

Never dream of calling the most flagrant cases of divorce and remarriage adulterous—never !

As to other matters touching matrimony, such as mixed marriages—make no mention of them whatever. Even in the Question Box handle such things sparingly, bidding your questioners consult a Catholic priest.

As to the Scripture evidence that marriage is (1) a sacrament, and is (2) indissoluble, give it full but not too lengthened a treatment ; for that will involve you in intricate dialectics, and to most Protestants it cannot be made conclusive without the aid of Divine tradition, which they do not accept ; yet thoroughly expose the Protestant fallacy about Our Lord's having sanctioned divorce for adultery.

Lay heavy emphasis on the *benefits* of the Sacramental character of marriage ; the vast increase of religious feeling and influence gained by it in the preparation for and in the contracting of marriage ; and especially in the graces given to bear the burdens of married life.

Christian Education.—Alternate titles: Catholic Day Schools. Christian Schools.

An argument based on comparison of secular and religious schools. The formative power of the school and its teacher over the child must be fully exhibited; this is the common ground. The question is, which is the better school, the one from which religion is excluded by law, or the one in which it forms part of the daily study.

The lecture is good for all classes. Ordinary non-Catholics, Protestant church members, and Catholics themselves. Insist upon the rights of God and Christ, the rights of parents, and the rights of Catholics as citizens; also the rights of children to have the best kind of schools.

It is a topic just now opportune from the number of the Jews in America; these insist on positive and, indeed, penalized exclusion of "Christological" teaching.

Treat the case with the mind of a judge rather than that of an advocate. State the *per contra* fully and fairly. Your scalpel is moving among big nerves and arteries. Let there be no invective.

Do no more than mention the grievance of the unfairness of taxing Catholics for schools they cannot use; nor the extravagance and waste of school funds. Take for granted that the public schools are effective in secular branches.

Remember that we are properly taxed for the teaching of children of criminal, delinquent and pauper parents; also for the expenses of higher education. Meantime taking the whole country together, more Catholic children are in the public schools than in the parish schools.

Make no suggestion about the practical settlement of this question; leave that to the hierarchy, who are exercising a watchful waiting policy—no doubt very wisely.

This is a good lecture for weak-kneed Catholics, often the "best people" of a parish socially. It is also of much value for Catholic teachers in public schools. Treat both classes with very great kindness of manner and very prudent choice of terms; depend exclusively upon the merits of the argument. Always avoid downright condemnation except when plain Catholic principle is involved; and even then discretion and charity claim a full share of attention.

Bear in mind that you are facing the most powerful labor union in America, that of the public school teachers, nearly everyone of them trained to their profession and held in it through life by the state.

Why I am a Catholic.—Alternate titles: Inner Marks of the True Church. Why Men Join the Catholic Church. The Catholic Church and Personal Holiness.

This is a serviceable topic for the corner-stone laying of a church, or its dedication. It is a favorite lecture for the closing exercises.

The most serious accusation against Catholicity is that our outward religious system supplants the Christian interior life almost completely; Catholicity and externalism are synonymous in the minds of most Protestants.

This lecture is the answer. It tells of the inner notes of the Church: that faith in God and Christ are certain in Catholic minds as in none others; that hope and consolation and peace concerning the pardon of sin are supremely secure; and that aspirations towards union with God in prayer and in love are better and more perfectly possessed under the Catholic system than can be so much as conceived of in un-Catholic conditions.

And that all this results from the relation of the inner to the outer life of the Catholic Church. Interior holiness of essential and superior kind is given by and through

those distinctly Catholic ordinances and institutions seemingly the most external, namely the teaching hierarchy establishing firmest and most intelligent faith, the Sacrament of Penance generating the best founded hopeful conditions in a penitent's breast, and the Holy Eucharist bringing Christ into the closest interior union with a loving soul. Read Father Hecker's book, the *Questions of the Soul*.

Therefore the lecturer must constantly link these two departments of Divine activity together; not only proving that Catholics *have* the Divine inner life, but also that this is due to their constant use of the Divine external ordinances—the Sacraments.

It was God's will that through Christ's external existence as the God-man we should receive Divine grace of every kind, and have it perfected by the union of the outer and inner life our Redeemer introduced among men.

We are not Catholics because we glory in membership of the biggest Church, of the dominant religious world-party—as Protestants generally suppose; nor because we rest placidly in the oldest and most venerable religious society, as our claim to Apostolic origin sounds to Protestants; nor because we are proud to belong to a perfect human organism, as our claim to unity sounds to so many of our separated brethren.

No; but rather this is why we are Catholics: the perfect organism, the venerable society the universal brotherhood administers Christ's means of perfect Divine faith in Him, most consoling confidence in Him and hope of entire pardon for our sins, and because He fires our souls with the most ardent Divine love—all in most vivid interior reality, all uniquely powerful. The Catholic soul becomes God's interior kingdom by the use of the outer ordinances called the Sacraments.

A comparison between Catholic and Protestant inner life is therefore in order—done very gently and with much respect for your hearers' sensibilities: Which religion is the more personal as to convictions, hopefulness and intensity of love?

The Sacraments have one and all been ordained by Christ first to convey graces of the sublimest and most interior kind to men's souls, but also to provide outward *tests* of continual possession of these Divine favors. Therefore the attacks, so brutal and violent, upon the Papacy and the episcopate, on confession of sin and its priestly absolution, on the Real Presence and Holy Mass and Communion, fall to the ground; and these are revealed as the highest instrumentality for generating and developing interior union with God in faith, hope and love.

This lecture also aids Catholics who are but superficial in the practice of their religion, emphasize unduly outward Catholic life, and are almost afraid of the interior and its supremacy.

But earnest Protestants will learn that Catholics who intelligently and frequently use the Sacraments are experimentally familiar with the guidance of the Holy Spirit interiorally to a degree very much higher than that of pious Protestants, and essentially more sane and fruitful in good works; as witness devout societies of the laity, and Religious Orders.

God the Holy Ghost will abundantly bless the priest who preaches well on this subject.

The Sower and the Seed.—Alternate titles: Practical Results of this Mission; Resisting Grace; Fidelity to Conscience.

The basis is Our Lord's Parable, Luke viii. 4-15, read at Mass on Sexagesima Sunday. The reading of this Gospel may serve as a text. It is often given as a closing

discourse; should be somewhere near the close. A sermon on the Passion has been made to take its place. Its immediate purpose is to induce the last step—namely to join the instruction class, or at least the inquiry class.

It is the direct appeal to sincerity—a gentle but serious arraignment in the court of conscience. Endeavor to arouse heroic courage, the martyr spirit. Bring the soul face to face with Jesus Christ.

You are dealing with wavering and timid souls. Avoid the slightest suggestion of bullying. To frighten without enraging—such is the problem; cause them to impeach and to try themselves with an air of remonstrance; not of imperiousness.

It is a lecture easier to write than to preach: a soothing manner with menacing matter, one of our highest gifts: obtained by prayer only. It is hard to make a man feel mean without making him hate you and repel your message. There is a constant implication of cowardice. Who will teach us the art of frightening sinners without antagonizing them? Who will impart to us an air of certitude without any suggestion of arrogance? Who but the Divine Spirit of the Good Shepherd.

At the end of a Catholic mission you strive to make your congregation feel good, contented, hopeful, full of consolation, without failing to add a good grain of precaution. At the end of a mission to non-Catholics you aim to make them feel mean, discontented with themselves, because they are not Catholics, envious of our graces and privileges, ashamed of themselves for not going onward in their inquiries. Make them say: "If I were not a coward I would join the Catholic Church," or this, "I ought to join the inquiry class at least:" wholly displeased with themselves, whilst grateful to you for your affection for them and for your discourses.

CHAPTER VII

MISSIONARY LITERATURE

THIS chapter treats the subject in general and apart from the use of the local press.

We allow the supremacy of the spoken word. But suppose it could be remembered as if it were *printed* on the memory? In truth the spoken word applies the healing ointment: the printed word sinks it in.

Book preaching is persistent. It is the persuasion of persistency, "because of His importunity" (Luke xi. 8). Read, re-read, studied, learned by heart; preserved for settling disputes as to just what the Church teaches. It is an eternal echo of the living voice: the parent—the school—the Church—the book: all these form the man, reform, deform; convert, pervert; save, ruin.

Distribution.—It should be gratis. The pastor can raise the money. Many books are cheap. Distribute personally, standing outside of the altar railing, after the lecture; not to be delegated to ushers, or altar boys. It is personal work; the personal feature lends importance to the books. It gives an opportunity for a personal chat. Even the exchange of smiles is profitable; it is good trading. What is worth giving is worth giving personally. What is worth getting is worth coming for personally. A Protestant's coming forward openly is, indeed, not an act of Catholic faith, but emphatically an act of honest inquiry.

Explain each book publicly before distribution: author, scope, excellence. *Faith of Our Fathers, Question Box,*

Catholic Belief, Plain Facts, Clearing the Way, How to Become a Catholic, etc., etc. Also a Mass book, with a request to come to Mass the next Sunday.

The book is the Evangel for the shame-faced; afraid to be seen at the public lecture, he accepts a book from a friend who was there, Catholic or non-Catholic—and he reads it; often this means his salvation. General Rosecrans, whilst yet a young officer, bought Challoner's *Catholic Christian Instructed* from a peddler—it converted him.

Books circulate. “A rolling stone gathers no moss?” But a circulating book gathers a rich harvest of good wheat; or at least sows the seed of one. This is a slower but a more thoughtful reception of truth. It is usually better expressed than when spoken, unless it be a printed version of one's lecture it has been very carefully learned by heart. The book has been revised over and over again; all the Scripture references carefully verified; all dogmatic definitions word for word.

A Catholic book in a Protestant home is a reproach to the conscience of the family for being Protestants. Its shelf is a shrine of Divine truth. Even visitors may get hold of it and be saved.

Print your own lectures for distribution in one of two ways. 1st. Have each one printed separately for the local press, or for distribution. They have heard it—and will perhaps forget it; never, if it be both heard and read. Which (if forced to choose) had I rather do? give a discourse by word of mouth only, or give the same printed only? I answer: I will do both.

An objection: But I've stolen so much. Then be more honest and either paraphrase or give credit. 2d. Print all in a book or booklet. Not good enough? That is your mistake. If good enough to be heard they are

good enough to be read. If presented personally your book is a personal as well as a mission souvenir.

A poor speaker? a harsh voice? awkward gestures? But such a one may easily be a pleasant, though plain writer. A good speaker? His printed words recall his eloquence.

Methods of distribution.—Through public libraries.

Parochial lending libraries; free distribution of books, pamphlets and leaflets by the Church book-rack. Years of extensive use have proved the vestibule book-rack a great success.

The Catholic family.—All the above methods set to work in a private circle of friends.

Missionary magazines.—Many Catholic journals now have "Question Box" columns. Several journals have become professedly propagandist.

Through the post-office.—Try an organized and systematic sending of books by mail to non-Catholics. Father Conway's *Catholic Unity League* conducts an extensive lending library.

We have made a fair start of a country-wide apostolate of the spoken word. We have barely begun a systematic apostolate of the press.

CHAPTER VIII

THE QUESTION BOX

THE Question Box is an essential feature of the non-Catholic missions; it is the answering of questions expressing the doubts and difficulties of your hearers.

We shall endeavor to set forth certain general rules for handling questions—such as have been approved by experience.

Let us consider the importance of the Question Box, and the place it holds in a program of a non-Catholic mission.

Any kind of a box will suffice, even an emptied envelope box (securely tied up) with a slit in the top to receive the questions. Place it in the vestibule of the church or hall, with a sign attached to it telling its use. Announce that you will be glad to answer in a friendly spirit all religious questions the night after you find them in the box; and that these inquiries need not be signed; they may be placed in the box by non-Catholics themselves, or by Catholic friends.

Though a very conspicuous part of a mission to non-Catholics, it is frequently used at Catholic missions, instead of evening doctrinal instruction preceding the rosary.

It is not seldom used at doctrinal Lenten and Advent courses.

At our missions to non-Catholics it amazes our enemies, and staggers them. It is the gauntlet thrown into the

lists. No Protestant minister dares venture it in his church, with very rare exceptions. His sect evades serious questions on the doctrines of religion. It discourages search after doctrinal certitude.

But the Catholic Church has a right answer to every question. To many Catholics and non-Catholics the Question Box is our chief attraction. It begins many conversions, and ends nearly all. Its importance, if well managed, is not inferior to that of the lectures.

The questions generally precede the lecture, with an interval of a short piece of music. They are answered, as a rule, the night after they are found in the box, with exceptions, especially if by request. "First come first served" is the rule of precedence; unless the grouping of questions on the same or similar topic hinders.

Guard against uncharity, even in your thoughts. An earnest seeker, however prejudiced, should be your prime favorite—even when he is abusive.

If the questioner is only sarcastic, and plainly not an earnest inquirer, still be kindly. Your kindly, patient manner will contrast favorably with his scoffing tone. Return good for evil always.

Whosoever attends more than one of our meetings, and asks religious questions of any kind, is under a spell of Divine grace, and is to be treated accordingly. "One drop of honey captures more flies, or even wasps, than a barrel of vinegar," says St. Francis de Sales. The malice of a questioner scandalizes good-natured Protestants if on your part you exhibit patience and gentleness. Never scold. Never use words on the platform that would be indiscreet with the questioner in his own parlor. Show the same kindness as if face to face with him. Never cast the least ridicule on a question or a questioner. Always suppose some good motive, and often express that suppo-

sition—this is a Gospel rule anyhow and for all human intercourse, but it is especially needed in our circumstances, and for exponents of the truth of Christ.

Questions are obscure ; suggestive. Then there are two ways of treating them. 1st way :—Suppress and dismiss them without reading, by saying that “some questions of an improper kind have been received, and it would not be respectful to the congregation to read them.” 2nd way :—Paraphrase the question in decent terms and answer with kindness ; explaining why you do so.

Brevity: Five minutes is the maximum for any question, unless you have very few, but guard against too brief an answer when the question treats of a grave matter. If it makes a second appearance it may be given a briefer treatment. Between twenty minutes and half an hour is allotted to the Question Box.

Remember that nearly every question is the result of much thought, often the voice of years of distress and doubt. Very often the question is the result of a conference among friends. What is worth asking by a non-Catholic inquirer is worth answering by a Catholic missionary. But of course, one must have order and method, or sort his time out carefully, not taking too much time with some questions at the expense of many others. Keep your eye on the watch ; avoid being over-interested.

If on any night some are left over, announce the fact and promise them first places the next night. If a good many are left over at the last service, announce another service next night to be devoted to questions alone ; or refer the questioners to the inquiry class.

Announce that if any questioner is not satisfied with your answer, you will try again if requested through the Question Box. Beg a private interview.

Bear in mind that Protestants think us tricky. Be entirely

candid about all questions, especially such as are about mysteries and cannot be answered with perfect satisfaction. These are mainly if not exclusively of a philosophical kind, and do not touch the ground between Catholics and Protestants or even infidels. Questions of Catholics on matters purely of Church discipline or Catholic devotion, are to be dealt with very briefly. One minute apiece is often enough.

In answering a question keep first in view the questioner himself, endeavor to win him, make him wish to ask more questions and to seek a private interview. Many conversions have resulted from this spirit. Also keep in view the whole body of non-Catholics. But an answer really satisfactory to questioners is likely to be so to his fellow Protestants.

Be careful not to bid for the applause of Catholics—never!

Suppose someone rises and asks leave to ask a question orally in the meeting? Answer "Yes, briefly." A second? "Yes—but that is all. Our congregation did not come to hear a discussion."

Methods.—With question in hand and audience before you, endeavor constantly to assume your questioner's mental attitude.

Alternatives.—I. Square contradiction; II. Entire agreement; III. Partial agreement; IV. "Suppose you are right."

I. *Contradiction.*—When you contradict do so politely if firmly; but abuse is never to be tolerated, nor ridicule. Answer as if you hoped to change and convert him: not as if you despaired of winning him; as if you were sure to meet him personally that evening; as if he had been brought to the lecture under promise of kind treatment.

One must sometimes vigorously refute errors—better

to do so by alleging and advancing and proving the opposite truths.

Perhaps Mormonism, Spiritism, Christian Science or Agnosticism may be assailed fiercely—because these have few friends. But if they happen to have a notable following in the place of your mission treat them respectfully.

A clear statement of a good case is half the victory; a shrewd statement, yet wholly candid. The questioner should feel that you know his case, even his mind, better than he does himself. Answer so as to make him say “He must once have been a member of our Church.”

Show fearlessness. Give everybody time fully to understand the question. Never assail Martin Luther, John Calvin (not so sacred a name to Protestants, however, as Luther) or other heroes of Protestantism. Assail, or rather deny, their doctrines, vigorously, yet calmly and very briefly—no abusive terms, no sarcasm—*never!* Never threaten damnation outright—*never*. Put it in form of a question. “How can one hope to be saved, if,” etc.

To solicit questions and then ridicule and raise a laugh at them is to swindle the questioner—obtaining questions under false pretenses. Cultivate even *interiorly* the kindest sentiments towards all in error, even towards all who are maliciously wrong; act on this sentiment as your inspiration.

After your denial of the proposition contained in the question enter into a patient, clear explanation of the contrary truth.

With a view to clearness it is often well after reading the question to paraphrase it, and even strengthen it.

II. *Entire Agreement*.—One can often entirely agree. Agree with your questioner when you honestly can. Manage this by paraphrasing. Strengthen his statement. This turns the tables on the questioner. .

He is chagrined to find that you are totally in agreement with what he thought Catholics rejected; chagrined and then pleased, if he is honest.

This gives you opportunity to stand on common ground with him; and from that agreement to advance him with you to accept disputed ground. For example: "I hold that nobody can forgive sins but God," etc.

But be on your guard against too readily, or too fully agreeing. This might be misunderstood by Catholics, and perhaps scandalize them.

III. *Partial Agreement.*—Yes, as to the fact; no as to the inference, or the doctrine involved. This is fortunate; it enables us never to pass a question without pleasing some portion of our Protestant hearers, and yet giving them valuable information. The partial agreement sugar-coats the partial denial. For example: Celibacy is against nature. Agreed: but it is in accordance with the grace of God and the teachings of the Gospel of Christ.

To please an audience without hurt to truth is a notable achievement; to endeavor to do so is a high rule of prudence.

This was Father Hecker's plan—to allow them to hold to everything *true* in their own religions, but then to claim it and prove it to be Catholic truth.

IV. *Compel the questioner to assume the alternative.*—He denies intercession of saints; then between earth and heaven a great gulf is fixed impossibly. We may pray for each other here; why not when separated by death? This should be done, of course, gently. Use the interrogative form of argument often. This forcing your antagonist to assume the alternative, is of great and really imperative necessity in refuting atheists assailing God's goodness.

Never use technical, theological or philosophical terms.

If occasionally you find it useful, always explain them clearly.

Rules.—Kindness of heart, invariable and unfeigned. A little pleasantry. Not a morsel of sarcasm, which is always contrary to the Gospel and usually unmannerly. Plentiful use of Holy Scripture; it is supremely the best expression of truth; it carries the strongest persuasion; and it is demanded by Protestants.

Manage in each case to have some point of agreement; from this you start forward with your questioner.

Abundantly use illustrations and comparisons. Avoid even the air of pure theorizing.

I. Irritability.—Make up your mind before hand that you will meet with stupidity, crass ignorance, and malice. And promise God to deal patiently with all transgressors.

There was a touch of sarcasm in Nicodemus' question: "How can a man when he is old enter again into his mother's womb?" (John iii. 4.) Yet Our Saviour did not rebuke him; His answer is one of the most precious documents of His religion. Irritability will forfeit some of your best opportunities. The Protestant people will sympathize with you under insult if only you are patient: sympathy is half conviction. An exponent of the Man of Calvary must be incapable of feeling a grievance. The sight of an angry man standing for our humble Saviour is repellant.

We know a case of an excellent priest, who the first night of his non-Catholic mission, had a large audience of Protestants. He got an insulting question. He answered with a fiery outburst of invective. After that, very few came to hear him, and the mission was a total failure. Meantime there is no possible case of insult which may not and ought not be palliated by the missionary. Remember that the chief causes of conversion are secret—changes of

mind and mood and feeling under the touch of the grace of Christ. Now Christ's secret influence will depend much on the personal qualities and merits of His missionary.

He should possess a kindly and gentle disposition; he should be glad to "suffer reproach for the name of Christ" (Acts v. 41). If he lacks this amiable temper by nature let him acquire it by prayer. Never strike back except by launching beautiful arguments upon the quiet waters of affectionate zeal.

Your purpose (let it never be forgotten) is not so much to refute error as to establish truth. We are not so much champions of Holy Church's Divine rights as we are converters of souls to Her motherly guidance to salvation.

One may answer well and yet not convincingly. He is: 1. too abstract—academical. 2. Little or no Scripture. 3. Ill-mannered. 4. Not open and candid; when this is detected, one is wholly discredited.

II. *Lack of Accuracy.*—Vague and rambling statements of dogma. Imperfect and fragmentary quotations of Scripture. Inaccurate references to history. All these together in the same person, unfit him for doing much good by means of the Question Box. Scripture should be quoted verbatim. If not accurately remembered, then paraphrased—a miserable refuge in distress. It is unpardonable to give a version all muddled up with one's own poor words; a sorry substitute for the clear water of Holy Writ. Always tell in what book of Scripture the text is found, and, if possible, the chapter. Best of all, chapter and verse. Some use a Bible, reading out of it; especially the Protestant Bible.

Dogma should be given with verbal exactness. Mention the creed, council or Pontiff. The very sound of this has power to convince. It is always in order to quote from

the little Catechism, which approximates to dogmatic authority.

Be very cautious about historical references. In every town there is a library, and in the library are encyclopedias: you run the risk of being publicly corrected in the newspapers.

How shall accuracy be secured? By conscientious preparation of the questions, especially in the earlier years of one's missionary career. By patient and diligent use of Conway's *Question Box*. Be not discouraged. "All things come to him who waits"—and works. You already have your dogma and Scripture half by heart from your seminary course. As the questions constantly and everywhere repeat themselves, conscientious preparation during a couple of busy years will complete your equipment and will make you a proficient for life.

We can hardly wish you a greater gift than proficiency in answering questions. Prepare your answers to questions as carefully as you do lectures. One office is as much a part of your vocation as the other.

The best manager of the *Question Box* we have ever known began his career by copying out the questions one by one and writing out their answers almost in full. It cost labor and time; but in a couple of years his off-hand proficiency was amazing.

Another way: consultation with the other missionaries. This includes one's junior Fathers, and may take in the resident clergy; "two heads are better than one." Some missionaries always do this, and make their preparation a sort of private forum, or caucus; a most excellent custom.

It is a fatal error to consider the *Question Box* an easier task than the sermon or lecture. Caucusing should be the invariable rule for answering questions that are novel, or are otherwise specially difficult.

IV. *Extemporizing.*—To be a real missionary one should be master of plain, clear explanatory conversation, of dignified tone. In all our reading, experience and observation we have never learned of any better school for off-hand public speaking than the Question Box. One has the written question to go by, to read, to return to, to paraphrase. One is also permitted to use brief notes embodying Scripture texts, dogmatic words, etc. But the audience should not be allowed to notice this. The notes can be jotted down on the back of the question to be answered. Meanwhile, if one has his Scriptural and dogmatic references by heart, this tides him over difficulties. A year's practice with the Question Box, with constant and careful preparation, makes one a pleasant, lively and convincing extempore speaker—of brief pieces at least.

One also learns to use short sentences. These are the best; because the most intelligible style of public address is the laconic—a matter of necessity in answering questions: stepping stones should not be far apart. Yet again, occasions will offer nearly every night for little flights of oratory, appeals to fairness, admiration of Catholic virtue—anything but invective.

No elocution teacher can compare with the Question Box for curing a young man of the air of "speaking a piece." The declaimer of resounding periods is gradually changed into the persuader of living men.

IV. *Repetition of Some Questions Night after Night.*—One soon knows this class of questions. One solution of this difficulty is to be ready with alternate answers; one night to give one part of the entire answer, briefly summarizing the other parts; the next night varying the process, thus changing one's language from night to night though holding on to the same meaning—no easy thing to do well until one is well practiced.

Remember always, that your hearers are contrary-minded to the truth, some violently so. Your evidence must be overwhelming. In our course of studies these religious difficulties come to us in books, shaped and answered by professors in strict logical form; and we learn in similar fashion to solve them. But they have come to our non-Catholic hearers from racial and family and denominational environments; they exist in their hearts and lives; we can be comprehensible to them only in the same spirit—realistic.

Questions seldom come from the learned or even the well educated; mostly from the class who have but a common school training; intelligent enough but not intellectual.

Be ready, indeed, for the more cultured; but mainly keep in view the clear but untrained minds of ordinary people; these are only confused by fine-spun distinctions. But they recognize truth when they hear it simply stated and simply proved, especially when illustrated by examples from Scripture and daily life.

As the rays of even a mild sun when focused in a glass start fire, so does the Question Box light a spark of living faith in many a non-Catholic mind.

Never "salt" the Question Box; if only a few questions come in, frankly say so, and then propound some common ones yourself.

CHAPTER IX

PERSONAL WORK

AN announcement of great importance is this: "We wish to give notice that we will meet non-Catholics in personal interviews. We shall be glad to see them at the priest's house, from — to — a. m. and — to — p. m. every day. Alone or in company with other non-Catholics, or with Catholics. We ask Catholics to bring their inquiring friends to meet us. We are very happy to meet you to explain your difficulties privately."

This is for all; but is especially adapted for the better educated, bashful ones, persons of higher social standing, those skeptically inclined; others ready for instructions; others again who cannot attend the inquiry class. Full personal influence is well-nigh impossible in public discourses, and yet well-nigh indispensable in making converts.

Our Saviour often delivered sermons, seldom if ever what we would call a lecture. He was so familiar in manner that He was continually interpreted and interrupted while speaking publicly: so informal was His tone. Much of His best teaching was quite private. 1st, while sitting at table, as in reconciling the Magdalene; 2d, at a chance meeting, as with the Samaritan woman; 3d, receiving little delegations of friends or enemies, as that of the Scribes and Pharisees sent from Jerusalem; and again the disciples of John. Personal work was His principal method in forming His Apostles.

One of the best criterions of a successful lecture is that

it draws men and women to seek private interviews. Just as at a Catholic mission the most acceptable preacher is the one whom hard sinners choose as their confessor. The living influence of soul speaking to soul is at its best in proportion to its privacy.

Learn a lesson from the business world. Goods are sold by general advertising; but also in large quantities they are sold by commercial travelers personally showing samples to individual purchasers. Our business is persuading men to accept God's most precious gifts; it should be exercised in close personal company. Says the missionary in his lecture: "This is our advertisement." Says the missionary in his private interview: "These are our goods, I am the sample."

Here is a lesson from the professional world. The most universal of the arts of persuasion is that of the lawyer. He invariably addresses a court of one or two or three judges; or a little group of men in the jury box. The lawyer with whom judge and jury feel most personally at home wins the most cases. Which class makes the more converts? The priest by his public discourses, or the pious laity by private intercourse? Put both together in the one perfect union of every Catholic quality—the priest. This personal contact with souls gives our public discourses their finishing touch, namely that of sympathy; or of personal interest; or of intimate knowledge of character. It is preposterous to hope to persuade a multitude if they are not capable of persuading a few.

Notice how a parish priest succeeds among Catholics. If he happens to be a fine preacher, he has a great Apostolic power. But we everywhere meet with parishes thoroughly instructed, the number of hard sinners reduced to a minimum—and the pastor a very poor preacher. He succeeds by his personal influence, going from family to family

and from man to man, directed by ardent zeal and excellent good sense. He preaches reluctantly and from a sense of duty. He talks privately with gusto, conscious of success.

Consider the Sacrament of Penance: the personal exchanges of the confessional are private intercourse elevated to Sacramental dignity. Its power is supreme, its efficacy unrivaled for all the transformations of grace.

The apostolate of devout conversation (which includes the confessional) will reform the worst parish in America with little more than routine fidelity in the pulpit. Whereas the eloquence of an orator may and often does fail in this or that case because it is not followed up privately. Whenever a missionary is competent, one who can come to close quarters with the individuals of his audience and address them separately or in little groups, then his success is assured. And in many cases his success will be phenomenal.

Look again at parish work among Catholics. How does it happen that in so many parishes where the personal apostolate has made the Catholic people edifying Christians there are very few converts? It is because the pastor has not applied his methods to non-Catholics; what he calls his "own people" (would the Supreme Pastor use that cold term?) have monopolized his attention. As this is his best method with his "own people" so it is even more emphatically so with those of whom the Good Shepherd said, "Other sheep I have who are not of this fold; them also I must bring, and there shall be one fold and one shepherd" (John x. 16).

No missionary can succeed really well without securing private conversations with non-Catholics.

But furthermore, he cannot otherwise do his best as a lecturer. To reach fully a whole body of people he must

know them one by one; he must learn their different wants and aspirations, their particular difficulties and doubts. This is only possible by knowing many of their class intimately and one by one. One who has no personal condolence for the misfortune of error can have no vocation to our state of life. It must come about that he will not be beating the air but speaking to hearts from the platform. It is from private talks that he learns *how* to say things, get his right frame of mind, acquires a familiar feeling; the one thing necessary for religious speakers is feeling familiar and at home with his hearers.

Learn a lesson from Catholic missions; how much better we preach after the Confessions begin; familiar feeling has been established. How different, too, a lecturer is to a hearer before and after kindly personal acquaintance. The priest's gentle manners in private, cheerful character, patient endurance of stupid, even unkind questions—sometimes worse—his entirely candid nature—all this makes a profound impression; meantime he is advancing the most attractive truths ever known.

Every intelligent non-Catholic has some weak spot in his convictions of false doctrines and some of the most intelligent ones have no strong spot at all; and yet are most sincere. How grateful a surprise to find a man deeply convinced of the most mysterious truths, and yet of a free nature, a highly developed reasoning faculty, and a perfect acquaintance with every form of doubt—a Catholic priest. Absolutely alone is the Catholic Church in producing this type of educated man. Resistance will be difficult against the impact of enlightened Catholic faith, projected by sympathetic zeal; principle never compromised, and yet personal sensibilities religiously respected.

Let us repeat what we have said once before: a Cath-

olic priest is a very wonderful being to a non-Catholic. "The good odor of Christ" (2 Cor. ii. 15) is the atmosphere of priestly company, above all to a sincerely devout non-Catholic. This supernatural influence is incalculable in its effects. The first, private conversation with a priest is usually the decisive epoch in a convert's life; a novel force, a sweet attraction, a holy mastery. Rest assured that non-Catholics will never meet a Protestant minister of such intellectual resources as you have easily at command. One or the other of them may be above the average in natural gifts, or in training. But he is not a priest; he lacks the Divine gift. And his whole class is universally deficient in philosophical equipment. None of them is absolutely at home with the great problems of life.

No minister has the big-hearted sympathy for the struggles and disappointments of inquiring minds that we have. And none of them knows human nature as we do; these conditions our inquirer is soon made well aware of. And he learns that the man with whom he is conversing knows men—he is a practiced Father Confessor.

Confidential relations are soon established if you can but secure an interview. Nothing is commoner than the revelation of the most delicate personal matters even at the first personal meeting: In thousands of cases the whole battle is won at the first private conference. And the influence is strictly Catholic. The man is there, but the man and the priest are one. The means are human, indeed, but none the less entirely religious is the effect produced. It is a product of grace. The coldest nature among us priests can be quickly warmed into interest for the lost sheep of Christ, if he can but be brought into really close acquaintance with them. The spirit of self-sacrifice is to be had—I might almost say for the asking;

God has made us members of the priesthood of Jesus Christ Crucified.

It is a test of Apostolic zeal to be content with one single soul for an auditory. St. Francis de Sales whilst engaged in missions to non-Catholics announced a lecture on the Intercession of the Saints. The weather was so stormy that he was advised to postpone the meeting. He answered: "A large audience does not encourage me, nor does a small one discourage me." So he lectured to a very scanty congregation. One man listened throughout melted in tears, and even sobbing. The saint relates: "I called to him and asked if he was ill and I offered to stop. He begged me to go on, saying the sermon was of great spiritual help to him. After the sermon he told me that he was a convert; but that heavy pressure had been brought to bear by various arguments of ministers and other influences to cause him to go back to Calvinism; and he was about to yield when he learned of the lecture to be held that stormy evening. This will test the sincerity of the Catholic priest; if he goes on in spite of the smallness of the attendance I will see him again." On entering the room he was overwhelmed with the grace of conversion wonderfully renewed and strengthened.

CHAPTER X

PERSONAL WORK (CONCLUDED)

It is at the public services of the mission that the personal work begins. Stand in the vestibule as early as the people begin to come, and have a smile and a bow for every non-Catholic. In a night or two this kindly greeting leads to a little chat.

Play the usher's part. This looks by no means unbecoming to non-Catholics, and is a valuable object lesson to Catholics. St. Peter is the doorkeeper and the usher of heaven itself. It behooves us to make the lost sheep of our Redeemer feel at home before His altar.

The pastor should be induced to aid in this work, and it is simply necessary when the rule of excluding Catholics unattended by non-Catholics is enforced. Meanwhile the pastor thus takes the first steps in the sympathetic extension of his pastorate outside the fold. The facility of forming acquaintance with non-Catholics will open his eyes. And the uprightness of their character will engage his interest deeply. He furthermore learns one of the most practically successful methods of convert-making. His deep and permanent sympathy is soon enlisted. After the first few evenings 45 minutes will be spent before the service in the Church vestibule in familiar chats with non-Catholics.

Yet more important is the personal interview after the service is over in distributing books or booklets. We make bold to say that nearly every sterile mission would

have yielded a good harvest if the clergy had thus busied themselves outside the altar railing a half hour after each service. That railing is, of course, both literally and figuratively, a line of division between a priest and possible converts. But it should not be a line of fire and death. We priests are so different from Protestants and even from our own laity. Our dress, our holy functions, our claims to such transcendent powers—it seems that our proper place should be solemnly circling about the altar. Many of us quite agree with this, some even dogmatize the rest of us about it. How great a relief to an honest and religious-minded inquirer when he finds that this mysterious personage is a man after all. And yet the best type of manhood, sympathetic, patient, highly enlightened; chatty, too, and even politely inquisitive, meanwhile exceedingly desirous of making converts. This expedient should be pushed to the full extent of its usefulness. The first night may find you parading all alone. The first cast of the line has not got a nibble. But this serves as an advertisement for the second night.

Get names, even at the first interviews. When you give the books (which is the medium of acquaintance-ship); inquire now and then about Church membership, religious parentage, or anything else that may lead to further talk. Ever been in a Catholic Church before? Any relatives Catholics? Any objections to make against things said in the lectures? Have you put in any questions? Will you read this book? Be sure to come tomorrow. Be sure to come to the inquiry class.

Get names, I repeat, and do not forget them. Some have carefully written them down after the evening was over, a very good thing. If you can call a person by name at the succeeding interviews you gain much. If they are willing to talk with you, they rarely object to joining,

or at least promising to join, the inquiry class. Remember how many souls are about us balancing between truth and error.

Sometimes one is assailed by a disputatious person, as often a woman as a man. Turn this to your purpose. A group of non-Catholics will immediately gather. Your first victory is the contest between your patience and kindness and intelligence, and their heat. You can readily gain the advantage in eight or ten minutes' debate, then adjourn it to the priest's house the next day: "Bring your Protestant Bible." Persons of the disputatious class seldom keep such an appointment. If they do, they may be made Catholics.

Meanwhile all this is very suggestive to the pastor. Soon he takes his share in the after-service conversations. Men and women who have seen him for years and never knew him, or dared think they could know him, now find him a man of attractive character. And they are especially surprised at his easy and congenial manners with non-Catholics. On his part he learns that it is indeed a "more blessed thing to give rather than to receive" (Acts xx. 35); to give the Bread of Life instead of receiving a distant wondering admiration. The conversion of our country is secured, if our parish clergy shall become in this degree interested.

And the laity may aid greatly in this, fit men and women chosen with judgment, can help in bringing forward and introducing bashful persons. Let them wear some little badge, such as that of the Sacred Heart, of K. of C., or Holy Name, or some other devout society. None is so efficient as one who can say "I am myself a convert."

At our first missionary congress, Winchester, Tenn., in 1901, Bishop Allen of Mobile, said of this after service and before service activity: "This personal and conver-

sational apostolate can alone make missionary work in the South successful. It is only by knowing this kindly-natured people personally and making them feel at home while speaking of religion with you, that their very great prejudices can be overcome." This is applicable more or less to the whole country.

There are some persons so constituted that religious belief, or any other belief, must be built upon feeling. Nor are these all sentimental characters, but Protestantism has robbed truth of much of its objective reality, and has over-developed its subjective, sentimental and emotional influences. Listen to their talk; the word "I" is ever and always heard. "*I feel this.*" "*I can't believe that.*" "*My feelings led me here.*" "*My aversions are all over.*" "*My tendencies and likings.*" "*My inclinations,*" etc. Turn this trait to the advantage of the truth and make good use of it. Cause them to say, "I like that priest." "I feel he is not all wrong." "I respond to much that he says," etc.

One very successful missionary adopted a rather strange expedient. Finding, in particular cases obstinate error joined to really pious natures, he made a compact of prayers. "Let us pray for each other—I for you and you for me, and both for the Divine guidance." He declares that it has served his purpose admirably.

It is a matter of regret that nearly all priests experience strong repugnance to venturing on this personal and conversational method. The whole cause of this is worth investigating, but does not concern us just now. Only let us admit that it exists and is regrettable. But one reason is because such intercourse is novel, has never been taught them, least of all tried, either by themselves or their brother priests. Another reason is our ignorance of the Protestant character, dreading that Protestants will

be offended, or fancying that they are not sincere inquirers. The least experience changes all this illusion.

Let a priest as soon as ordained dash at this method in whatever phase of his ministry it may be available; let him do it as a man plunges into his cold bath; even the first shock of novelty will be a joy to him. He will make mistakes, but no serious ones. If he has a zealous heart, this will soon become his favorite missionary field. God will make it most fruitful.

As to personal work in the priest's parlor, that is arranged by careful and continually repeated public announcements. It is fed by the before-and-after-service interviews, and is much easier and smoother and is more leisurely than that before the altar rail or at the church door. It deals with those already ripe for the inquiry class, and generally willing to join it.

In the South and other sections where one is buried in a dense Protestant community, the priest's personal apostolate is largely in the homes of the people or in their places of business. He forms visiting acquaintances and from this he is able to institute a parlor apostolate, holding little meetings among his friends—as they soon are glad to call themselves. By these parlor meetings does Christian Science spread, and Theosophy. This is an almost wholly untried apostolate for Catholics, and yet one of the most promising. The social element is made an auxiliary to the religious, and in the most effective way. Blessed is the man whose hours of relaxation are as fruitful of conversions as those of his public discourse: a duplex missionary.

And wheresoever a priest may be, he should keep informed of illness in Protestant families. He should make this an occasion of a visit. He may learn of such opportunities from Catholics. He should visit such

homes even if he is quite certain that religion will be banned and barred from his lips. He yet does his duty only in visiting the sick. Our Lord praised the Samaritan for caring for a Jew, and bade Jews to do "in like manner" (Luke x. 33). But usually his offer to recite the Our Father and the Apostles' Creed (to which he adds the sign of the cross) will be cordially welcomed. No one serves the sick without receiving thanks from both the sick and the well. Many are the conversions whose beginning is in the house of mourning.

And the priest can always visit the prison and the almshouse without difficulty—works of the highest value in the eyes of Him from Whom all convert-making power proceeds.

But sometimes at a mission a kindly-natured Protestant will invite a missionary to visit socially at his or her home. Never accept such an invitation without the cordial and unfeigned agreement of the local priest. And even then, not if you can see no religious good likely to result.

CHAPTER XI

THE INQUIRY CLASS

THE halfway house to conversion.

It is a weekly feature throughout the year in many parishes. It ought to be an annex to a Lenten or Advent course of doctrinal lectures.

It is the immediate preliminary to the Instruction Class—and its feeder. Its importance is very great. We seldom have converts at missions who have not attended it. And of those who attend this class and do not go under instructions at the mission, many come in later mainly on its account. It prolongs the influence of the mission; making it more personal: gleans the field—the mission's aftermath.

It furnishes powerful human motives. It gives inquirers acquaintance not only with the priest, but also with the Catholic laity who assist him. With many that alone is a decisive factor for conversion. All the lessons of the mission are deepened by it.

It also associates a doubting Protestant with other doubters. It thus encourages him to go on doubting—at least that. It further introduces him to fellow-Protestants joining the instruction class. Hence we repeat: *A halfway house to conversion*; the last step out and the first step in.

Its difficulties of management are not as great as they seem. A priest with gentle manners and an ordinary readiness in answering questions, is soon at home among

non-Catholic inquirers; and this is a great and necessary grace for missionaries.

A little spice of humor is of great help; in strong contrast with the average Protestant minister, who is usually over-serious when treating of religion—or artificially merry and jocular. Yet the tone of the class is decidedly earnest.

The inquiry class should be announced at the very opening of the non-Catholic mission, and at each subsequent service, and the exact time and place given out, with a brief explanation of its object, and an earnest invitation to attend; and Catholics urged to bring non-Catholics.

Once begun, the inquiry class is held every night during the mission, and perhaps for a week after; then less often, never less than weekly. In some places it is well to say in the announcement that although all questions will be answered, the class is not a debating society. This is to exclude cranks, who sometimes come loaded, primed and crammed for a hot fight. Usually a Seventh Day Adventist, a Socialist, or a Scripture expert.

Be careful to exclude Catholics unaccompanied by Protestants, selecting a small number of the more intelligent men and women of the laity to help familiarly. This announcement of the inquiry class should also be printed in substance on the invitation card of the mission.

At the time appointed for the class—usually the half hour before the lecture—the Father should be at the door of the hall or school and be introduced, or introduce himself to each non-Catholic, taking down the name and address of each one. This is of much importance, as making a sort of formal membership. If anyone objects, of course do not insist. The class is dismissed in time for attendance at the public service.

The Place.—Sometimes we use the basement of the

church; better the school hall, even a class-room; a roomy sacristy serves well enough, provided the mission is not largely attended by non-Catholics; even the priest's parlor and hallway. Any place is preferable to the church itself; yet it must be used rather than forego the class. If the first meeting of the class is on Sunday, it is usual to hold it in the afternoon of that day.

The intercourse with the class should be as informal as is at all possible; even chatty, every way genial and unconstrained.

In this connection do not forget that conviction of the truth is not alone sufficient for inspiring the step of conversion—at least not usually. It is a matter of sentiment as well as of conviction; feelings hold sway as well as convictions.

The personal traits needed for successful management are: good sense, cheerfulness, benignity, kindness, and patience—not “condescension.”

A severe lesson is sometimes learned in the inquiry class. Someone says: “Father, I am the person who wrote that question you made so much fun of.” Upon which the missionary begs pardon; and promises God never to do the like again.

If there is a large class, it is well to have all the missionaries present, at least at the first one or two meetings. The pastor should be at every meeting. The non-Catholics will be curious to see each of the Fathers off the platform, and they will feel pleased with a few friendly words from each.

Then, after making acquaintance, shaking hands, taking down names, give a little Catechism to each one personally—briefly telling what it is. It is the book they must use while under instruction; the sooner they get it the better. Besides, it is the plain people's whole dogmatic

religion; and in its way a complete manual not only good for all, but the very best—even the only book, for a large class of minds.

Management: The First Meeting.—Experience will guide each one to the details of his own peculiar methods.

He will give what is essential.

First: After all the above preliminaries, address a few warm words of welcome to the class.

Second: "I will ask you all to kneel down and join me in a short prayer—the Our Father and the Apostles' Creed—each one saying with me, out loud, all of the words." Then recite, slowly, the Our Father and the Apostles' Creed, making the sign of the cross before and after—all very slowly. Add a brief prayer of your own, extempore, for the guidance of the Holy Spirit to the knowledge of the true faith of Christ. This prayerful introduction takes off the edge of aggressive questioning by cranks. Some Protestants will not join you in prayer the first or second meeting, but will be more complacent later on.

Third: Then take a Catechism in your hand, asking each one to do the same. Go over all its different parts and chapters, explaining briefly the significance of each. Especially affirm the authority of the little book. Ask them to take it home and look through it, and bring it back with them next meeting. This anticipates and helps the process of instruction for reception into the Church.

Fourth: Then go over carefully the whole process of reception into the Church; with considerable detail.

Fifth: Give an explanation of Confession, Communion, and Confirmation.

Sixth: In all you say dwell especially on the interior graces granted; and on the interior dispositions required

in preparation. Such an explanation removes more obstacles to conversion than we are apt to fancy. This (summary of reception) is not repeated at the later meetings, though parts of it may be by turns—very, briefly. Suggest that they now inquire for further knowledge about matters you have just been explaining.

Now begins the regular questioning. Have an understanding with one or other of the Catholics present to start the questioning, if need be, saying: "We have now ——— minutes for all sorts of religious questions. This is not, indeed, a debating society, but it is a question class. I will give an answer, one, at least to every question." If none are asked, you may yourself ask some. Or you may take up a part of the Catechism and systematically explain it. But by the second or third meeting you are sure to have questions enough.

As soon as a crank shows purpose to debate with you, stop him kindly but firmly, ask him to see you privately, suggesting an hour and place; it rarely happens that he will call on you—or appears again at the class.

The class must close before 8 o'clock on evenings that the mission services are held. It should never go beyond an hour and a half. Close with precisely the same prayers as at the opening. Meanwhile begin at once to sort out persons ready to go under instruction—even at the first meeting. The custom is to separate them immediately from the ordinary doubters and inquirers. They are to have a separate place for meeting; their instruction begins at once. Sometimes all, or all except a very few of the non-Catholic members, are ready for instruction. In that case you at once change the meeting into an instruction class—turning over the inquirers immediately to another Father, or taking them yourself and leaving the instruction to him. But it occasionally happens that a

fair-sized class begins with not a single one ready for instruction. Conviction is very slow in some cases—and curiously enough in some localities with all. There is persuasion, complete persuasion, quiet and restful persuasion. The last means the grace of faith, and it alone stings the conscience to act; till this point is reached. Keep them right on as inquirers and be content to do so. To such persons make no mention, privately or publicly, of conversion, except very cautiously and rarely. Any appearance of over-persuasion must be strictly avoided.

Later on devote a big part of the time to questions; and then some time to genuine instruction, following the chapters of the Catechism, and explaining the essential truths, using the Sign of the Cross, the Trinity, Incarnation, Redemption. All this leads souls nearer to the Church, and lessens work in instruction class.

Always be on the lookout for new members. Greet each one of them as at the first. Sometimes the class will gradually increase for several meetings. Sometimes it dwindles steadily away. Stick to it till all are under instruction or are unwilling to come any more.

One may use with profit other literature besides the Catechism. Give each one a little five-cent prayer-book; and explain it, especially prayers at Mass. Personal acquaintance will guide your choice. A variety of books should always be on hand.

Note absentees at the second meeting, but without calling the roll. Your lay helpers will guide you to this. That very evening, or at latest, early the next morning, send a short note by mail to each absentee, in your own hand-writing, the envelope not having the parish priest's address on it. Do not say you noticed their absence, but simply announce the time and place of the meeting, and add, "we should be pleased to have you with us."

It is a mistake to think that this annoys Protestants. It really edifies them, showing that your zeal is personal, and real, not merely official. Experience has demonstrated the great value of this expedient. Many are now converts on this very account. A feather's weight is enough to tip the scale in many cases. The absence of the last feather's weight of zeal often blocks conversion—and salvation. If one note does not fetch them, do not write another. That would probably be deemed an impertinence. Leave something to God's secret invitations.

We have already suggested the pastor's presence at the earlier meetings. Before leaving the town hand over to him the names and addresses of your members—with appropriate memoranda about each one. Advise with him about the policy of continuing the class, either for a time, or as a permanent institution (weekly) of the parish. This exists in some parishes, and is very fruitful of conversions. It will certainly succeed with the right man to conduct it.

How to get up a *parish inquiry class*. How do you get up any other work? Such as a St. Vincent de Paul Conference? 1. Heartily desire to have it and pray over it. Get together a *chosen set of workers*, including a few converts if possible. 2. Announce weekly meetings. 3. Have a Sunday night public Question Box. 4. Remember that it is essentially a work of promoters.

NOTICE FOR THE INQUIRY CLASS

I wish to give notice of our inquiry class. The mission inquiry class will meet in the school next door to the church on the north. The first meeting will be Wednesday evening at 7 o'clock. (If held after the mission then at a later hour.) Those who attend will be dismissed in good time to be present at the mission service afterwards. The object is to bring us into closer acquaintance with our non-Catholic friends. Some of you have given interesting

questions through the Question Box, and will wish to make further and closer inquiries about the Catholic religion. Others desire to speak out their minds in a more personal way and to have free communication with us. Understand, it is an inquiry class and not a convert class. Converts will be there, we have several of them, thank God. But the chief object is inquiry to better to accommodate earnest seekers after truth. You can there speak about religion at your ease and with no formalities. You can ask your questions with your own voice and have an immediate answer. You will bear in mind the time and place, Wednesday evening 7 o'clock, schoolhouse, next to the church. No Catholics admitted without a non-Catholic. Catholics who have brought friends to the lectures are requested to bring them to the inquiry class, whether or not they think them near conversion. They are sure more to be interested.

Another announcement of great importance: "We wish to give notice that we will meet non-Catholics for personal interviews. We shall be glad to see them at the priest's house from — to — every day. Alone or in company with either another non-Catholic or with Catholics. Very happy to meet you and explain all your difficulties."

This is for all kinds.

But is especially adapted for bashful ones;

—others ready for instruction;

—others again who cannot attend the inquiry class.

CHAPTER XII

THE INSTRUCTION AND RECEPTION OF CONVERTS

"It is the first step that costs." True in a double sense of converts; the first movement of the mind towards Catholicity, and again joining the instruction class for reception into the Church.

Appreciate the supreme importance of this instruction to a convert; never to be forgotten, either as to priest, or lessons, or the holy ministrations. He will never cease to be grateful to his instructor. Many of your converts will pray for you every day they live. Think of it from his point of view and much of your burden will be relieved. It is perhaps the only time in a grown person's life when he has in heart become a child again. His submission to the child-like tasks of his instruction is a wonderful triumph of grace.

One general principle is that time spent on the individual is not robbed from the many. No priest serves his congregation well in general who is unwilling to be occupied with them one by one. Our motto never can be: "No goods at retail;" rather this: "Wholesale and retail." Consider Our Saviour's custom.

The perfection of priestly manners is necessary with converts. No "condescension," no patronizing airs; nor yet over-familiarity; but a manifestation of unfeigned interest in their spiritual welfare. One may be familiar, but not without reserve. Appropriate anecdotes help along very much. Keep out third parties, if the instruction is not in class, except when they are present by the convert's request.

The sudden or the gradual change from inquiry to implicit belief is an exploit worthy of a heavenly crown.

He is profoundly interested in all he studies, and in all your explanations. Be you, in return, deeply interested in him; and the tedium of this monotonous duty will vanish away. It is, according to the Gospel, the gathering of the grain into the barn, the enclosing of the sheep into the fold. Realize this, and you will understand how closely you are joined with Our Lord while instructing converts.

Mistaken Methods.—One is that of taking up too long a period of time, making the instruction tiresome, irksome, interminable. A priest once boasted to us that his custom was to keep his converts two years under instruction, two lessons a week; mostly, if not all, husbands and fathers in Catholic families. He did not have more than a very few in his whole life.

Instruction (under diocesan laws) of non-Catholics before a mixed marriage—it should be a micro-mission to non-Catholics.

I have heard priests boast (many years ago) that they had never instructed a convert. They dreaded the responsibility. They never liked to have it to do. They had no faith in them: priests with a positive fever of caution. This class will insist on the convert learning the whole Catechism by heart. An impossibility to nearly all grown persons; an heroic task to the vast majority. The (partly) redeeming trait is the willingness of the priest to stand the drudgery.

The Other Extreme is a slip-shod preparation arising from want of zeal. The priest has no aversion to converts, but takes no real interest in them. This the convert soon perceives, for his strain of mind sharpens his perceptions. He makes sacrifices in order to attend promptly, and when he comes the priest keeps him waiting; perhaps altogether disappoints him. What to him

is of life and death interest is to the priest a nuisance. The priest is to him the greatest being on earth; and he is to the priest just a bore. No man enjoys being rated a bore; and so he drops off, sometimes never to become a Catholic. Though nowadays he is likely to be guided by his Catholic friends to a more sympathetic instructor, one who is proud of his privilege, and to whom the instruction is a feast of spiritual joy.

It is sad to know that we have priests living among our non-Catholic people (who are for the most part kindly disposed towards the Church) who are quite content to run through and finish their whole career without a single convert to their credit. We meet with priests who, when you speak of converts, have a dismal roll of reverts to rehearse to you; who zealously rail at missionaries for receiving converts; whose conversation is calculated to discourage young priests from making or instructing converts, or being at all interested in inquiring souls. Such a one looks on the whole convert business as a brief parenthesis among current occupation in more important work. Take care of "our own" is their motto. Of course they take little interest in the convert's mental state, religious antecedents, impending dangers, present religious environment. No margin is ever allowed for familiar religious conversation. Everything is minimized. There is absolutely no sympathy. Some months may be dragged out in a weekly course; but the priest has no heart in it: the time given at each lesson is very short—late to begin, early to end. The result (if the Catechumen does not drop out) is that the bare essentials are all that are really learned and even these deficiently. Religion has become the one absorbing theme of the convert—the teaching of it the chief misery of the priest.

Remember that one under instruction is a Catechumen,

a member of an ecclesiastical state, and a very holy state; entitled *ex justitia* to your strict attention in various ways, most especially entitled (*sub grave*) to instruction.

Another mistaken method is known as *railroading converts* through without sufficient instruction—not so much from lack of interest as from lack of appreciation of what a good preparation should be. Superficial views are held as to what is really needed firmly to establish the Catholic faith in a convert's life. As an ordinary zealous priest would instruct a half-witted Catholic with the merest rudiments for First Communion, because the poor fellow is incapable of more, so do some priests instruct intelligent converts for entrance into the Church, who are fully capable of integral instruction. The instruction is not so much careless as hasty and inadvertent. This is too often the case with instructing "petticoat" converts—that is to say young men about to marry Catholic girls; a class that needs the best of preparation. This class must, as a rule, really be *converted* both morally and intellectually, as well as instructed. We meet with not a few of such cases; men who never entered a Catholic Church after their marriage, at which they were baptized and made their first Confession and Communion. We have to convert them over again, and then, in addition, rightly instruct them; like a broken leg badly set; one must break it again and set it right. Better by far marry them as Protestants, if you have not several months leisure to instruct them beforehand.

To the "railroaders" belongs an occasional missionary, who receives (and insists on doing so) all his converts before the mission is over. Then the fervor, better call it the excitement, of the mission subsides, leaving an insufficient knowledge and a feeble conviction of Catholic truth. The convert is ashamed of his weakness—as his

Protestant friends convince him it really was. And he slips back to where he was before, never, as sometimes happens, to become actually a genuine Catholic. Complaints against missionaries on this score are sometimes unjust, but not always.

The injury hereby done to our Holy Apostolate is very serious. It is the counterpart of that done by Catholic missions to "mission Catholics"—hard sinners immediately relapsing because absolved in the midst of an uninterrupted course of vice and without having attended the mission exercises.

We sometimes hear it said: "If I didn't bring him in during the mission, I am persuaded that he would not be brought in at all—for the pastor wouldn't do it. It is now or never." We answer: Do not be too sure of that; interview the pastor on the subject; introduce your converts to him personally; have him with you during your instructions; interest him in them; leave your convert with the instruction fully under way; quietly coach him (without his noticing) how to manage him; elicit something like a promise to see the convert at stated times. At any rate better leave him to Providence than involve him and yourself in the imminent risk of an abortive conversion.

We have met with priests (nor were they all missionaries) whose ambition about converts was mainly statistical. They must reach a certain average per annum at all risks. Nor were these all light-minded men, however defective in this respect. Their zeal needed discretion, patience and humility to regulate its activity.

Let it never be forgotten that even when defective instruction is really followed by perseverance in the faith, it is usually impossible that the defects can ever after be remedied. It is a case of a defective foundation under a building.

CHAPTER XIII

INSTRUCTION AND RECEPTION OF CONVERTS (CONCLUDED)

Is it ever prudent to receive converts at a mission?

Yes. (1) If they are already well instructed. Always consult the pastor in such cases.

(2) If you can stay long enough to complete their instruction.

(3) Occasionally an educated and thoroughly informed person, with a strong Catholic environment.

Instruction by Class.—If one can stay long enough to complete instruction. A three weeks, *daily*, carefully conducted class, under an expert instructor, concentrates both the matter and the influence of a much longer course. Daily, not less than half an hour; it had better be near a whole hour.

Of course names and addresses are taken down; absentees are to be notified by mail; close personal acquaintance formed; prayers recited in unison before and after the session, all the same as at an inquiry class. But with this necessary addition: private inquiry as to marriage and previous baptism. Then the Catechism is gone clean through, chapter by chapter, one or two chapters daily.

Throughout it all, both occasionally affirm and repeatedly insinuate, the principle which is the anchor of perseverance in the Catholic faith, viz: the dogma of Church authority—repeating again and again the texts of Holy Scripture. One can hardly go to excess in this, though, of course, discretion must be used both as to choice of

matter and one's manner. In the most serious temptations against faith that are certain to arise later on, the convert must fall back on this dogma alone. And anyway, all converts expect strong emphasis to be laid on this essential doctrine; it by no means annoys them; it does not even surprise them.

The routine of the class may be as follows: The instructor reads each question of a chapter of the Catechism, and then recites the answer himself alone, very distinctly. He also makes brief comments as he goes on. At the end of every chapter he frames two or three questions and answers, often of his own wording; or better, he picks out two or three in the text; these are typical ones; and all recite the answers in unison. This is repeated several times; and presently all know these summarizing questions by heart; just as little children are taught in school. Then the next chapter is similarly treated.

It is astonishing with what readiness even educated persons submit to this process. And how soon and how perfectly the matter is memorized. At the end of three weeks it is found that the whole Catechism is about as well known by heart as is possible for adults. Allowing for a few exceptions (excessively stupid persons usually) at the end of the three weeks, all who have pretty faithfully attended may be safely received, and may make their First Confession. Before First Communion, perhaps it would be well for the pastor to keep them along three more weeks, two lessons each week.

This method has been used at missions during many years, and subsequent inquiry has proved its thorough success by the perseverance of the converts.

An essential requisite is that the instructor is devoted to his work *ex corde*. A patent difficulty is that missions

are usually too short for this method. *Then make them longer.* Anyhow let the missionary start the class he leaves behind on this plan, and initiate the pastor in it, to be continued as long as he deems fit. It will save him (the pastor) much time and labor, and will nearly always produce the best fruits. It works fairly well whether the class be held daily or less frequently, say three times a week. But a daily session is far better.

Individual Instruction.—Follow the same method as above; it works well with individuals no less than with a number. Have the individual learn a few answers by heart—study over the rest carefully so as to be able to stand an examination, not minute but yet honest. By a little management one can combine the instruction of two or three—if only two (of the same sex), emulation and companionship make them feel more at their ease and prepare their tasks more diligently. Of course individual instruction is undoubtedly better than that by class. But it is intolerably burdensome and indeed practically impossible if converts are numerous; unless the pastor has other instructors to help him. Of course a pastor or missionary must take cases as he gets them; no hard and fast rule can be laid down for all converts.

Some can come only at extraordinary times, late at night, early in the morning, etc. Others are too dull to profit at all by class instruction. Some are so exceedingly bashful as to need the utmost privacy—curiously true of men no less than women. A few will need individual attention because they are of a skeptical temperament, or struggling with peculiar and very personal difficulties. Carefully study out each one's needs and meet them as best you may; blench at no difficulty.

Reception.—Agree with those who maintain that the pastor should receive all converts. The trouble is that

the pastor, as long as the missionaries are with him, will generally object; and sometimes the converts will insist on the missionary. Any priest is reluctant to be responsible for a convert whom he has not himself instructed. But it is an advantage to a convert to have his own parish priest made the patriarch and apostle of his faith by receiving him into the Church. The cords of Adam thus entwine about these two souls. The priest's influence will thereby be strengthened; and at the same time his affections more strongly enlisted.

Fortunately there is an admirable manual for the reception of converts; it is a booklet which may be given to each applicant for reception together with the little Catechism: Father George M. Searle's book *How to Become a Catholic*. It is a minutely detailed guide book for the whole journey from the beginning of the instruction until after Confirmation, plainly and briefly telling about everything that is done; the meaning of each ceremony; the Latin and English of the liturgical parts.

The order of the reception is, Absolution from Heresy, Profession of Faith, Reception, Baptism (if necessary), Confession.

The usual custom is to have the Confession heard immediately after the baptism—a good custom.

Explain the whole process of reception beforehand. Read over the profession of faith *beforehand*, with brief comments. If you find your convert a poor reader, do not hesitate to read it yourself in unison with him at the reception; or even alone in his stead.

Throughout the entire process of reception, Baptism and Confession, go very slow, have a devout, reverent tone, and a recollected manner. Avoid as a plague a perfunctory manner, or even such a feeling. Share the sentiments of the converts, to whom all this is the greatest

event of their lives. Translate and explain the words of Baptism *both before and during the ceremony*.

The Confession of Converts.—Always offer them a choice of confessors. When Sacramental Confession is not required because the Baptism has been absolute, it is well to put them through the form of Confession, if they can be induced: first to break the ice—very thick ice to most of them; also in order to counsel them about possible evil habits; and again to decide a possible case of restitution.

Remember you are dealing with sins committed with a Protestant conscience. In many cases scarcely anything could have been considered by them really mortal except the gravest offenses against natural law. The minimum of “material integrity” is therefore to be sought.

When all this is done, and you are outside of the confessional, make sure of arrangements with both the convert and the pastor for First Communion and Confirmation. Explain minutely just how to receive communion properly. Sometime during the instruction explain carefully the law and customs about hearing Mass on Sundays and holydays, yearly Confession and Communion, abstinence, daily prayers. Give each one a certificate of baptism.

1. Urge strongly the brief daily study of the Catechism till it is fully known, suggesting one-half or even one-quarter hour.

2. Advise attendance at High Mass on Sundays, to make public profession of their faith and for the sake of the sermon.

3. Urge the forming of Catholic social surroundings.

4. Urge joining a Catholic society.

5. Make sure of their having at least one Catholic

book of doctrine, and a good prayer-book. Write your name in one of the books.

6. Suggest to the pastor engaging your converts as Sunday school teachers.

7. Bid them call on the pastor at intervals for a friendly visit, and a talk about religion.

8. Remind them that they should be confirmed and engage them for the next confirmation class.

9. Impress on every convert that he should be a model Catholic, as he has received a larger share of grace.

10. Guard him against a class of ignorant, dogmatizing Catholics on the score of petty devotions, and fantastical miracles.

11. In taking leave, shake hands kindly, tell him you will never forget him, exchange promises of mutual prayers.

12. Confidently trust that he will increase your crown in heaven.

CHAPTER XIV

STIPENDS FOR MISSIONS TO NON-CATHOLICS

NON-CATHOLIC and mixed missions are invariably to be given gratis—and the stipends given at Catholic missions will be enough to support the Fathers. Sometimes a part of the band will prefer to give one kind exclusively, being specially attracted by and fitted for them; the rest of the Fathers taking the other kind. Well and good: the funds are common and will be appropriated accordingly.

But the majority should be engaged in non-Catholic or mixed missions—our primary vocation. In connection with these, money should not be so much as named to pastor or people, except to assure them that none will be accepted.

Our Saviour's Gospel is essentially a free gift. Consider His rule of literally evangelical poverty, given to His twelve Apostles and seventy-two disciples. (Matt. x. 10; Mark vi. 8; Luke iv. 3; x. 4.) No form of evangelical poverty is so attractive, or so meritorious, as that which is associated with making converts. Do parents take stipends for teaching their children? When priests beg for support, is it in connection with preparing a First Communion class?—or attending the dying? All very holy works of God are *gratis omnino*.

Furthermore, it is not considered (1) right or (2) prudent to take up collections at non-Catholic missions.

The pastor must raise the necessary expenses by private solicitation; help him out by working gratis. Or he pays it out of the ordinary funds of the parish treasury.

These arrangements are indeed sometimes burdensome, different from the custom at Catholic missions, at which a collection is quite in order. Even at these, in many parts of Europe the stipends—small enough—are paid by the proceeds of an endowment for the purpose; or there are no stipends at all.

Again, we must be in a position to *solicit* non-Catholic and mixed missions. For it is a work that yet needs stimulating in many places; it always will need it in some places. We cannot do that if our stay is going to be an appreciable expense to the pastor or his Catholic people; certainly not if we are going to get a stipend, for then soliciting becomes commercial. Self-respect forbids our soliciting work that “pays.” Especially if the stipend will make a deficit in the parish accounts of that month, or force the pastor to make a private collection.

It is a unique recommendation for our apostolate when we can assure a pastor that “it is against our rule to accept a stipend for a non-Catholic mission.” And, furthermore, the Bishop should be in a position to urge his priests to have non-Catholic missions, especially at stations. His hand is free if the Fathers are free workers.

And this stops adverse criticism of the band. It also recommends it for Catholic missions, as the stipends given for them are known to be used for non-Catholic work.

Suppose the pastor offers you a stipend for a non-Catholic mission? Refuse it decisively. Yield to no inducements or arguments whatsoever. Stand your ground firmly. Suggest no manner of expedient, such as: “You can make us a present later on.” Nothing of the sort. Simply and absolutely say: “Our rule forbids it, and there’s an end of the whole matter.” A brief explanation of the above reasons of the rule will probably satisfy him.

Sometimes he gives us our railroad fare. Hinder even

that if you can. If he sends you the money after you leave, you may buy missionary literature with it, and have it sent to him, notifying him of the same. Better return him the check, alleging the rule.

This rule may sometimes pinch you a little. But the pinch of Christ's gospel poverty is a precious boon. God is "Lord over all, rich unto all that call upon Him" (Rom. x. 12). This may be thus paraphrased: God is rich, and never was known to be stingy.

You will at first find it hard to get men to think you are really in earnest in this rule. Such disinterestedness in money matters is not common. To a class of minds it is incredible. But once this "good odor of Christ" (2 Cor. ii. 15) is recognized, your work will be given great and unexpected favor, to say nothing of secret graces of the most precious kind. Men who first sneered at your non-Catholic work will become its warmest friends. The whole diocese will be proud of you. And there will be no trouble about your expenses. As already said, the stipends of your Catholic missions will be increased on this very account. Unexpected donations will come to you. This is to be expected from Our Lord's promises. Universal experience bears it out.

Remember there never was a nation converted by missionaries who got more than their keep. Stipends from the natives for making them converts!—an unheard of condition.

Stipends for Catholic Missions: a matter of great practical importance. Some missionary Orders have a regular tariff, so many dollars per man per week. I have great respect for these Fathers, but I decidedly differ from their view in this: the more readily, because the custom is quite exceptional. The better and almost universal way is to leave the amount of the stipend wholly to the pastor,

and to tell him so plainly if he asks you about it: first and last; quite emphatically.

"We leave such matters wholly to your decision. You will treat us fairly we are quite sure. That may mean a big or a little stipend. It will be right according to your judgment, and for that reason it will be right according to ours. We never agree with pastors upon a stipend; we never suggest one; not even in answer to a pastor's question." When he gives you the money, say: "Thank you, Father, God bless you." And then put it in your pocket without counting it, or stopping to look at the check.

Suppose at a Catholic mission the pastor wants you to help him take up the collection personally? Refuse to do so as politely as you can. Tell him your custom is wholly against it. Tell him you had rather get a smaller stipend than do it. Insist and hold out firmly, gently, and with a little touch of humor. But announce all collections well and urgently, including those made for your stipend. You will perhaps annoy him by your refusal. But the lasting effect on his mind will be favorable and edifying. It is a gross and evident incongruity for a missionary to gather money directly from the people for his personal support.

Should one ever give back a stipend of a Catholic mission? We have known cases when it seemed to be an act of bare justice to do so, and therefore it was done. Sometimes any money whatsoever has been refused on account of the poverty of the people.

Stand well with the parish clergy. Show yourselves hard working missionaries; good preachers; kindly and competent confessors; fond of the parish clergy; totally oblivious to their faults or their mistakes in the parish; charitable in conversation; forgetful of injuries; refrain-

ing wholly from visiting the people; belonging to no clique, racial or otherwise; free from meddling and criticizing; full of peace and mutual affection; abstemious at table, and away from table; absolutely disinterested in money matters; devout priests; eager for work.

Cultivate these missionary virtues; they are the assemblage of every element of a priest's good behavior. You will never fail of a good financial exhibit in your yearly reports to the Bishop.

These reports, by the way, should be published to the clergy. All the better if the people learn of them through the Catholic press; every penny, except Mass stipends or other personal money, being fully accounted for. You will, meanwhile, remain quite free from qualms of conscience, about "squeezing" pastors, hinting about stipends, etc.

How to Raise Money for Missions to Non-Catholics: These methods have been tried successfully: The surplus of stipends received at missions to Catholics. Funds raised by personal collections. Appropriations from the Catholic Missionary Union and the Apostolic Mission House. Diocesan funds for missionary purposes, as is provided by the Pittsburgh plan. Spontaneous offerings due to press reports of the missions. Also from private generosity stimulated by public confirmations of converts, or public meetings of Convert Leagues. Father Conway's Catholic Unity League, engaging numbers of well-to-do Catholics to pay regular stated sums, and to make spontaneous offerings in addition. Gifts from (here and there) a Council of the Knights of Columbus, such as has been the case for several years back in Kentucky.

These methods have been tried and failed: Appropriations to be made by beneficial Catholic societies; the trouble being that these societies, such as those of the

Holy Name and Sacred Heart League, have no legal right to make such appropriations, and have hardly any financial features anyway, except an occasional voluntary collection for particular purposes—strictly for the benefit of the members.

Methods not yet tried: A permanent diocesan endowment fund established by wealthy Catholics. The same established by separate parishes for an annual mission to non-Catholics and a supply of missionary literature for current distribution. An annual missionary sermon—on Good Shepherd Sunday for example—with a special envelope collection. A column of the Catholic diocesan paper set apart for recording conversions everywhere, being a constant stimulant for gifts.



ELLIOTT, Walter.

A Manual of missions.

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